The Outlook

Vol. 67 March 9, 1901 No. 10

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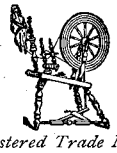

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The Outlook

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The Inauguration As a great public ceremonial the inauguration of President McKinley and Vice-President Roosevelt on Monday had more of dignity and was more completely planned in detail than preceding occasions of the kind. The systematic decoration, the architectural treatment of the stands for onlookers, the erection of a court of honor, colonnade, and viewing pavilions before the White House, all helped to make the sight, considered as a spectacle, pleasing and even artistic. So, too, in the great ball which followed, for the first time an artist's ideas were carried out with symmetry in form and harmony in color. The inaugural procession included the usual varied representation of military and civic bodies, regulars of both services, citizen soldiers, veterans, and West Point cadets, with a novelty in the shape of a company of Porto Ricans, with sombreros and toreador jackets. Over thirty thousand men were in line. The President's immediate escort was made up of Civil War veterans, and it has been pointed out that, as it is quite probable that Mr. McKinley may be the last of our Presidents to have served in that war, this escort was peculiarly fitting. The weather proved unfavorable, but, despite the rain and sleet, the vast crowds who witnessed the procession and ceremony were decorous and uncomplaining. It is estimated that something like 140,000 people took advantage of the special excursion rates offered by the railways to see at the same time a great National ceremony and one of the most beautiful of American cities. The most distinguished of the visitors was undoubtedly Lord Minto, Governor-General of Canada, who was the guest of Lord Pauncefote. The administering of the oath to the President on the Capitol portico is always a dignified and solemn function, and this year, as usual, the vast, attentive crowd seemed to recognize fully the significance of the culminating act of popular self-government. The preceding exercises in the Senate, when the Vice-President took the oath, were notable because of the presence of the many new Senators, and because of the brilliant concourse of foreign diplomats and of famous Americans. A characteristic passage of Governor Roosevelt's address was as follows:

> We belong to a young nation, already of giant strength, yet whose present strength is but a forecast of the power that is to come. We stand supreme in a continent, in a hemisphere. East and west we look across the two great oceans toward the larger world-life in which, whether we will or not, we must take an ever-increasing share. And as, keen-eyed, we gaze into the coming years, duties new and old rise thick and fast to confront us from within and from without. There is every reason why we should face these duties with a sober appreciation alike of their importance and of their difficulty. But there is also every reason for facing them with high-hearted resolution and eager and confident faith in our capacity to do them aright.

❀

The Inaugural Address President McKinley's second inaugural is notable among his public utterances for its brevity. Heretofore, in harmony with his determination to keep himself in touch with the people, his state papers have presented, at great length, information as well as outlined policies. In this inaugural he departs from his usual procedure and confines himself largely to a brief statement of results and a brief elucidation of policy, assuming a common knowledge of the facts upon which his policy is based, and focusing attention on the questions now confronting the country in Cuba and the Philippines. The speech calls attention to the great commercial prosperity, to the reduction of taxation, to the necessity of economy in legislation;

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reaffirms the President's reluctance to enter on the war with Spain, and dwells upon the fortunate results of that war and upon the obligations which it imposed upon the Government; declares that sectionalism in every form has practically disappeared; that distrust of the capacity and high purpose of the American people is worse than useless, and that new duties, while they may cost something, will not be evaded; declares that the part borne by the United States in China has been in harmony with American traditions; that with regard to the future relations of the United States with Cuba, the declaration of the purposes of the Government in the resolutions of April 28, 1898, must be made good:

> The transfer of American control to the new government is of such great importance, involving an obligation resulting from our intervention and the treaty of peace, that I am glad to be advised by the recent act of Congress of the policy which the legislative branch of the Government deems essential to the best interests of Cuba and the United States. The principles which led to our intervention require that the fundamental law upon which the new government rests should be adapted to secure a government capable of performing the duties and discharging the functions of a separate nation, of observing its international obligations, of protecting life and property, insuring order, safety, and liberty, and conforming to the established and historical policy of the United States in its relation to Cuba. The peace which we are pledged to leave to the Cuban people must carry with it the guaranties of permanence. We became sponsors for the pacification of the island, and we remain accountable to the Cubans, no less than to our own country and people, for the reconstruction of Cuba as a free commonwealth on abiding foundations of right, justice, liberty, and assured order. Our enfranchisement of the people will not be completed until free Cuba shall "be a reality, not a name; a perfect entity, not a hasty experiment bearing within itself the elements of failure."

❀

The Philippine Situation With regard to the duties of the country in the Philippines, the inaugural declares:

> The Congress having added the sanction of its authority to the powers already possessed and exercised by the Executive under the Constitution, thereby leaving with the Executive the responsibility for the government of the Philippines, I shall continue the efforts already begun until order shall be restored throughout the islands, and as fast as conditions permit will establish local governments, in the formation of which the full co-operation of the people has been already invited, and when established will encourage the people to administer them. The settled purpose, long ago proclaimed, to afford the inhabitants of the islands self-government as fast as they were ready for it, will be pursued with earnestness and fidelity. Already something has been accomplished in this direction. The Government's representatives, civil and military, are doing faithful and noble work in their mission of emancipation, and merit the approval and support of their countrymen. The most liberal terms of amnesty have already been communicated to the insurgents, and the way is still open for those who have raised their arms against the Government for honorable submission to its authority.

The address does not add to our knowledge of the situation in Cuba or in the Philippines, nor does it make any clearer the policy of the Administration. The President was wise in focusing attention on the two questions which are fundamental in the present situation, and the determination of which will probably mark the lines of political action for many years to come.

❀

The Army Bill Amendments The Army Appropriation Bill passed the two houses of Congress last week, together with its two "riders"—the Spooner amendment concerning the Philippines (which includes the Hoar amendment), and the Platt amendment about Cuba. The final vote in the Senate on the Army Bill was 43 to 18, while the votes on the Spooner and Platt amendments respectively were 45 to 27 and 43 to 20. The divisions were mainly on party lines, although on the Spooner amendment Senator Hoar, Senator Teller, and the few Silver Republicans and Populists voted with the Democrats, and one Democrat voted with the Republicans; Senator Hoar voted for the Cuban amendment, Senator Teller against it. Among the amendments to the Spooner amendment offered and defeated in the Senate were: one by Senator Vest, providing that no judgment, order, or act of any official in the Philippines shall conflict with the Constitutional laws of the United States; one by Senator Rawlins, declaring it not to be the intention of the United States to excise permanent control or sovereignty over the Philippines; one by Senator Bacon, limiting the continuation of the

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civil government proposed to March 1, 1903; one by Mr. Teller, securing to the Filipinos such participation in the affairs of the civil government as may be consistent with the safety of the government; one by Senator Hoar, providing that in the Philippines no person vested with legislative power should exercise executive or judicial power, and *vice versa*; and one by Senator Teller, for the protection of personal rights. In the discussion in the Senate of the Cuban proposition, Senator Hoar declared that he found the provisions eminently wise and satisfactory; while Senator Morgan characterized as inexplicably absurd the attempt to provide for a treaty with Cuba when there is no government established there with which a treaty could be negotiated. Various amendments were defeated, and the propositions as adopted are essentially the same as given in our summary last week. The vote in the House on the final passage of the bill was 159 to 134. The bill, with its amendments (more important than the bill itself), was passed after a debate of one or two hours, during which the most vigorous speech of opposition was made by Mr. De Armond, of Mississippi. The division in the House was chiefly on party lines, but Messrs. McCall, of Massachusetts, Loud, of California, Driscoll, of New York, and Mann, of Illinois, voted with the Democrats. The bill is now in the hands of the President, and will doubtless be signed with little delay. We comment editorially elsewhere on the principles involved in this legislation.

❀

Action in Cuba Before the amendment to the Army Bill had passed both houses of Congress, the Constitutional Convention of Cuba, in response to the request which had been made to it by General Wood that an expression of opinion as to the future relations between Cuba and the United States should be formulated, had adopted a statement giving the position of the members on the questions involved. This statement is important enough to be printed in full. It is as follows:

(1) The Government of the Republic of Cuba will not enter into any treaty or compact with any foreign Power which would impair or interfere with the independence of Cuba, or in any way permit or authorize any Power to obtain by colonization or for military or naval purposes or otherwise lodgment or right over any portion of Cuba.

(2) The Government of Cuba will not permit its territory to serve as a base of war operations against the United States or against any other foreign Power.

(3) The Government of Cuba accepts in entirety the Treaty of Paris in what it affirms as to the rights of Cubans as well as regarding obligations which are tacitly included, and especially those obligations imposed by international law referring to protection of life and property in Cuba, substituting itself in respect to obligations assumed by the United States, according to articles one and sixteen of said treaty.

(4) The Cuban Government will recognize as legally valid the acts of the military government during the period of occupation for the good government of Cuba, as well as the rights derived from said acts, and in conformity with the joint resolution and amendment known as the Foraker Law and other existing laws in force in the country.

(5) The United States and the Government of Cuba shall regulate the commercial relations of the two countries by treaty based upon reciprocity, with tendency toward the free interchange of natural and manufactured products, insuring ample special advantages in their respective markets.

These suggestions of future relations had a preamble setting forth the fact that both parties desire independence for Cuba; that the granting of naval stations before a government was formed was inconsistent with this idea; that the Constitution itself covered many points safeguarding the proper relations of the countries and the rights of foreigners. Even in formulating the suggestions above quoted this proviso was added: "The Convention considers that such relations might exist if the first government under the republic thinks it advisable." The reports from Cuba state that the members of the Convention are entirely indisposed to accept the proposition made by the Congress of the United States, while reports from Washington indicate that the Administration is equally dissatisfied with the Convention's suggestions. A report in American papers last week that General Gomez had protested against the withdrawal of American forces from Cuba, saying that bloodshed would follow immediately upon American withdrawal, has been emphatically denied by General Gomez, who cordially approves of the propositions made by the Cuban Convention as quoted above. An orderly public demonstration against "limited

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independence" took place in Havana on Saturday of last week.

❀

River and Harbor Bribes The River and Harbor Bill was held back until the very end of the session, and then unexpectedly defeated by the determined opposition of Senator Wellington, of Maryland, and Senator Carter, of Montana, whose speeches prevented a vote. The appropriation recommended by the conference committees was $49,000,000, or eleven million dollars less than that proposed by the House—the Senate, for the first time in years, having reduced the House estimates in order to scale down the enormous aggregate of this year's appropriations. Nevertheless, the general character of the bill was not changed, and its lavish interchange of sectional favors to get the votes of sectional representatives enabled it this year to be used as a "pusher" for other measures, particularly the Army Appropriation Bill. Mr. Walter Wellman, the Washington correspondent of the Chicago "Times-Herald," who during this Administration has spoken with as much authority as any newspaper correspondent, thus describes the vote-getting tactics pursued:

For several days the Republican leaders of the Senate have been boasting that they had the Democrats where they wanted them. In the River and Harbor Bill the Southern Senators had been treated with great generosity. "We have held this bill back till after the Cuban and Philippines amendments were disposed of," said a prominent Republican Senator to-day. "That River and Harbor Bill is a strong pusher for the measures which we must get through in order to carry out our party plans."

Another Senator likened the River and Harbor Bill to a big mogul engine that was used to push a heavy train up a steep mountain grade.

The Republican Senators think all this a good joke. They are also in great glee over the neat manner in which they pulled off Vest, Cockrell, and other Western and Southwestern Democrats with the St. Louis Fair appropriation bill.

Ever since the River and Harbor Bill rose into importance, during the period of legislative extravagance after the Civil War, it has been known as the "pork barrel," but this is the first year that its fat has been used so conspicuously for the cooking of other legislation. Nothing is clearer than that the Nation ought to appropriate money only for National ends, and unless some way is found to check the distribution of sectional favors, the bills embodying them will involve the wholesale purchase of votes for still other measures not really approved by the Congressmen supporting them.

❀

The Tax Reduction The Senate and the House Committees finally reached an agreement on the tax reduction proposals which both houses have indorsed. This year, for the first time in many years, most of the concessions were made by the Senate conferees. The protest of the House against a still further reduction in the tax on beer, and its demand that the taxes on bank checks, insurance policies, and proprietary articles should be wholly repealed, have both proven effective. The important reductions made in the compromise bill are, in round numbers:

Reduction on tobacco and manufactures thereof	$11,600,000
Reduction on beer	9,000,000
Bank checks	7,000,000
Proprietary articles	4,000,000
Promissory notes	3,500,000
Insurance policies	3,000,000
Telegraph and telephone messages	1,000,000
Mortgages	1,000,000

The aggregate reduction amounts to $44,000,000, or a little less than one-half of the new taxes imposed at the outbreak of the Spanish war. The removal of the taxes on bank checks, telegraph and telephone messages, and express receipts virtually takes away all the new taxes which the ordinary citizen felt; and while these removals will lessen public irritation, they will at the same time lessen public attention to the extravagant tendencies of the Government.

❀

The Senatorial Elections The deadlock in the Oregon Legislature was broken on the last day of its session by the election of ex-Senator John H. Mitchell, who received the votes of nearly all the Democrats and of enough Republicans to give him a bare majority. Ex-Senator Mitchell probably commanded Democratic support because of his advocacy of the free coinage of silver and the direct election of Senators during his former term in the Senate. While the

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former measure has lost in popularity in Oregon, the latter has gained, and the Legislature just adjourned enacted that hereafter the names of candidates for United States Senator shall be placed on the official ballot, and that the votes for such candidates shall be certified to the Legislature. The legislators, however, cannot, under the present Constitution, be required to accept the candidate receiving the highest number of votes. In Nebraska, Montana, and Delaware the deadlocks still continue. In all of these States there were two Senators to be elected by the present session of the State Legislatures, and as Senator Clark, of Montana, is the only person yet elected by any of them, it is probable that his State will have only one Senator in the next Congress, and that the other two States will have none. The Pennsylvania Legislature, we are glad to note, has unanimously passed resolutions applying to Congress for an amendment of the Constitution providing for the direct election of Senators. If such resolutions should be adopted by two-thirds of the Legislatures, Congress would be obliged to submit the amendment for ratification. The House of Representatives has already four times voted to submit the amendment, but the Senate persistently refuses to sanction a change in the method by which its own members are elected. When the Senate thus refuses to submit an amendment, the State Legislatures should exercise the power given them in the Constitution for just such emergencies.

❀

The Pennsylvania "Ripper Bill"

The present reactionary tendency to deprive cities of self-government has just been carried to a startling extreme by the Pennsylvania Legislature and Governor. A law has been enacted for "cities of the second class"—Pittsburg, Allegheny, and Scranton—deposing the Mayors elected last spring for a term of two years, and authorizing the Governor to appoint new Mayors under the name of "Recorders," who shall hold office until 1903, with power to remove all heads of departments and appoint their successors. In most cases where the rights of self-government have been thus invaded it has been at the instance of party feeling or race feeling—as when Democratic State governments at the South have denied home rule to Republican communities, and Republican State governments at the North have denied home rule to Democratic communities. In the present case, however, the city government and the State government are all controlled by the same party, and mere factionalism is at the bottom of the movement. For two years past the Republican machine in control of the city of Pittsburg has been at odds with the Republican machine in control of the State, and the present bill, which is chiefly aimed at Pittsburg, looks like a piece of retaliation on the part of Senator Quay because of the opposition of the Pittsburg leader to his re-election. Neither the local nor the State machine is especially popular with the citizens of Pittsburg, but we are glad to see that they are standing strongly for the right of local self-government. Even if the State machine were the better, thoroughgoing local reform could never be achieved by taking away from the people of the locality the responsibility for their own public administration.

❀

Gambling Outlawed in Wyoming

The present Legislature in Wyoming has enacted two important laws which will make for the moral betterment of the Commonwealth. The first gives effect to one of the proposals of the Uniform Divorce Law League, by requiring that no person shall be entitled to a divorce for any cause who has not had actual residence in the State for one year. This enactment doubles the period of residence hitherto required, and thus materially checks the importation of lax morality from other Commonwealths. The other statute recently enacted does the more important work of checking the development of lax morality within the Commonwealth. It relates, not to divorce, but to gambling, which it outlaws by repealing the previous statutes licensing that evil and providing serious penalties for future offenses. This law went into force on Washington's Birthday. Its enactment reflects a great deal of credit upon the moral forces of the State, for Wyoming is not a part of the agricultural West, where Puritanism is naturally

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stronger than anywhere else in our country, but a part of the ranching and mining West, where Puritanism is naturally weakest. Its population, instead of being made up chiefly of farmers' families, is more largely composed of ranchmen and miners, who are either without wives or children, or at least are away from home influences. It is probable that, in spite of the fact that Wyoming has always been a woman-suffrage State, women have less influence on the legislation of Wyoming than on that of any other Commonwealth, for the reason that there are fewer of them—the number of women being barely half the number of men. The campaign which secured the new enactment against gambling was conducted with great vigor, meetings being held in all parts of the State and petitions being poured in in such numbers and of such earnestness that the Legislature, which, by a sudden overturn, is almost to a man Republican, finally found that it must yield or bring defeat upon its party, as well as keep disgrace upon its State.

❀

Organized Labor and Liquor-Dealers

Mr. Henry White, the editor of the official journal of the United Garment-Makers, calls our attention to an interesting and somewhat significant episode at the recent Convention of the American Federation of Labor at Louisville. The National Liquor-Dealers' Association came before the Convention with the formal offer that the two bodies should enter into an offensive and defensive alliance. All of the material considerations proposed to cement this alliance were offered by the liquor-dealers. They were ready to bind themselves hereafter to employ only union bartenders and waiters, and to sell only union-made beer and spirits. Their representatives lobbied vigorously in behalf of the agreement, injuring themselves, says Mr. White, by their conspicuous activity in the treating of delegates. For a time it seemed as if they might be successful, but when the matter came formally before the Convention, Mr. John B. Lennon, of Illinois, for many years Treasurer of the Federation, made an impassioned speech in which he recalled the influence of Frances E. Willard on the side of organized labor, and appealed to the delegates in her name to vote down the proposition before them. When the vote was taken, it was almost unanimous to reject the liquor-dealers' proposition. This incident shows that the Federation of Labor is entirely in accord with the Knights of Labor and with the English trades-unions in its attitude toward the liquor traffic. In the Federation, as among the English unions, the great majority of the members, probably, patronize the saloons, but they none the less recognize that the influence of the saloon is against all the interests, material, moral, and political, which their organizations seek to promote. For this reason the English unions have indorsed the local option bills before Parliament, and put teetotalers in most of their important official positions, while the American Knights of Labor have forbidden liquor-dealers to become members, and the American Federation refuses an alliance with the liquor-dealers which seemed to promise immediate material gains.

❀

The Tenement-House Problem

Governor Odell last week transmitted to the Legislature the report and recommendations of the New York Tenement-House Commission, with a message declaring his belief that "the enactment and proper enforcement of the laws proposed will do more to eradicate vice and benefit the morals of the communities where overcrowded and unhealthful conditions prevail than any police law which can be framed." The cordial indorsement thus given by the Governor is a fitting tribute to the faithful and disinterested work which the Commission has done. Not only has it looked into conditions in New York City, but it has investigated them in nearly all of the large cities east of the Mississippi River. It finds that in none of these cities, except Boston, Cincinnati, Jersey City, and Hartford, does the tenement-house problem as we know it in New York exist. In all the other cities, including Chicago, nearly all of the working people live in small one-story or two-story houses, with a single family, or at most two families, in a dwelling. In New York, owing to the tremendous concentration of population and high price of land, nearly all of the working

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people are forced into tall and overcrowded tenements, which cannot be properly lighted or ventilated because of the narrowness of the courts and air-shafts and the extreme nearness of other buildings, which are likewise made as tall as possible, owing to the extreme costliness of the land. The Commission states that really satisfactory conditions cannot now be created in New York City, since buildings which meet all the requirements of air and light and sanitation would not yield to the owners the ordinary commercial return upon their investment. New York apparently cannot be brought up to the standards maintained in the smaller cities, unless, through cheap rapid transit in all directions, its crowded population can be scattered over a proportionately greater area. All that legislation can do immediately is to correct the more serious evils caused by the insufficiency of light and air, the lack of separate water-closets and washing facilities, the presence of foul cellars and courts, etc. The Commission would treat the courts and cellars of tenement-houses as essentially public places, and would bring them under adequate supervision of the public authorities. It would also provide further restrictive legislation to prevent so large a part of the lots being built upon, and insure more tolerable ventilation for all the rooms. It would protect the dwellers in tenement-houses against some of the moral dangers into which they are now forced, by taking vigorous steps to stamp out the evil of policy-playing. The Commission recommends the creation of a permanent department to have supervision of the tenement-houses of Greater New York.

❀

William M. Evarts William M. Evarts, formerly United States Senator and Secretary of State, had lived so long in retirement that the announcement of his death at his home in this city on Thursday of last week seemed very like recalling one who had already joined the majority. On the intellectual side, the New England stock has rarely had a finer representative; its keenness and clearness of intellect, its peculiar acuteness and dryness of wit, its habit of industry, its power of concentration, its vital impulses, made Mr. Evarts a representative New Englander. He was never a man of robust figure, but the vitality in his blood was shown in the longevity of his ancestors and his own remarkable capacity for work. He was educated at the Boston Latin School and at Yale, traveling to New Haven two hundred and forty miles from Boston by stage-coach. He was one of the most thorough students in a class (1837) which included many men who subsequently rose to distinction. In 1838 and 1839 he attended the Harvard Law School. He began his professional life in this city under very favorable circumstances. While still a young man he became United States District Attorney, and in that position he showed great energy, remarkable force of intellect, and an increasing knowledge of the law. He was early associated with the Republican party; and, during the war, conducted many prominent cases on behalf of the Government. It was at the close of the war, however, that he gained the greatest distinction in his profession by the extraordinary ability with which he conducted the defense of President Johnson during the impeachment trial in the Senate in 1868—a case in which he not only gained great reputation but rendered a public service of the very highest importance in the face of the most bitter and passionate partisan animosity. In the following year he became Attorney-General in Mr. Johnson's Cabinet. His next most brilliant success was his masterly presentation of the case of the United States before the tribunal which met at Geneva to pass upon the Alabama claims. In the little room in which the court sat in Geneva Mr. Evarts met face to face the finest English legal talent, and handled his case, not only with wonderful skill from the legal point of view, but in a broad and statesmanlike spirit, for he fully appreciated the unusual character of the trial and its historical significance.

❀

Characteristics When Mr. Hayes became President, he invited Mr. Evarts to join his Cabinet as Secretary of State; and he discharged the duties of that great position with the same good judgment, tact, and energy which he had brought to all his earlier work. In 1885 he was sent to the United States Senate as representa-

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tive of the State of New York, and during his service in that body he made a number of noteworthy speeches, without, however, adding materially to the position which he had already obtained. In his profession Mr. Evarts was unquestionably at the very foremost. The bar of this city has never lacked great leaders; it found in Mr. Evarts a man who represented the best legal traditions of personal integrity, dignity of character, wide knowledge, speaking ability of a very high order, and almost unrivaled wit. Although not a great orator in the sense of being able to excite the emotions of his auditors, Mr. Evarts had at all times the mastery of a style of unusual persuasiveness and range. His ability not only to state in a single sentence a principle, but all its modifications, led him to that use of long sentences which became one of his characteristics. He was often called upon on historical and public occasions of many kinds to deliver addresses. His greatest occasional speech was the address at the opening of the World's Fair, Philadelphia, in 1876. As an after-dinner speaker he had few rivals. The quickness of his mind, his unfailing wit, the brilliancy of his repartee, his ample knowledge, which furnished him with abundant illustrations, and his urbanity, made him a master of a kind of speaking which often degenerates into mere trifling, but which, practiced by a man of dignity and ability, requires the very highest kind of skill. Many of his witticisms have passed into the national currency of wit; they were notable at all times for their intellectual deftness, completeness, and point.

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News from the Philippines

For some weeks the members of the Philippine Commission have been engaged in a tour through the provinces, the aim of which has been to organize, wherever possible, local civil government and to study the conditions and possibilities of such a government. In many places the Commission has been received, it is stated, enthusiastically. At Balanga, in the Province of Bataan, for instance, the accounts state that the Commission was welcomed by a procession of four hundred galleys and house-boats, a dozen bands of music, and crowds of native girl serenaders. The difficulty of fully understanding the Filipinos is shown by the fact that, despite all this enthusiasm, which included many processions and a profuse display of American flags, General Grant (who has this Province in charge) declares that he cannot recommend the organization of civil government either in Bulacan or Bataan Provinces, because the people, in his opinion, are backward, untrustworthy, and not ready for self-government. He adds that they are still contributing largely to the support of the insurgents in the mountain districts. The same thing is said to be true of Tarlac Province, but in Pampanga and Pangasinan considerable progress has been made in establishing local self-government. A similar illustration of the difficulty of understanding native ways is seen in the organization of the new Conservative party among the natives. The party previously organized, the Federalists, has already developed two wings, and under present conditions of practically military rule there seems to be no pressing need of more political parties. The promoters of the Conservative party, however, have published a long and extremely rhetorical statement of their purposes and tenets, in which they promise "absolute and unconditional adhesion as younger brothers" to the United States, but add the expression of the hope that, as conditions admit, "this country can be raised to the level of its aspirations, blessing the hand which strengthened it and kissing the hand, if it so deserves, that cut asunder the last cord of its dependency, and thus converting it into its own equal." Thus ultimate independence is seen to be the real underlying object of the Conservatives, as it is admittedly of at least one branch of the Federalist party. Not unnaturally, the Philippine Commission and General MacArthur seem indisposed to encourage the leaders of the Conservatives in the organization of the party. Numerous news items of the last fortnight describe small engagements between our forces and bands of the Filipinos, the seizure at various points of stores and guns, and the surrender in different parts of the islands of bands of insurgents. Preparations are being actively made for the return of the volunteer troops whose terms of service have expired, and two regiments have

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actually sailed from Manila, and others will soon be ready.

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The Boer War That marvelous cavalry leader, General De Wet, has hitherto shown himself quite able to ride around and even through the British lines, and the history of last week adds to his already brilliant record of wonderful escapes from forces overwhelming in numbers and equipment. As the British are in control of all the telegraphic facilities, it has not been surprising to learn that General De Wet was each day on the point of being captured; indeed, such implicit faith was placed in these reports that quotations on South African mining securities advanced materially in London, and there was evidence of a marked revival of speculative activity. This had some basis of fact, however, since General French had made important captures of Boer guns and prisoners, with a large quantity of war material and droves of horses and cattle. It was known that the Boers could not afford to lose several hundred prisoners, nor any ammunition or supplies; and, as it was believed that the Boers were now in districts rendered uninhabitable by the British policy of corralling farmers and their families in strongly garrisoned posts, the London military men even considered the despatch of further reinforcements unnecessary, except for the relief of the jaded army of occupation. At the end of the week, however, Lord Kitchener's despatches recorded the fact that De Wet was forced north over the Orange River and is now clear of Cape Colony, together with the fact that two hundred additional prisoners had been taken. The despatch added, however, that, on the British side, a force of eighty had been attacked by superior Boer numbers, and, after sustaining twenty casualties, surrendered. Last week the London War Office selected the double anniversary of Majuba Hill and General Cronje's surrender to publish General Kelly-Kenny's despatch to Lord Roberts dealing with the events immediately preceding the surrender at Paardeberg, thus reopening the discussion regarding the responsibility for the attack on the Boer lines at that place, an attack which proved so costly to the British. General Kelly-Kenny declares that, as Lord Kitchener, Chief of Staff, was present all the time, in accord with Lord Roberts's instruction, Lord Kitchener's suggestions were recognized as conveying the orders of the Commander-in-Chief and were acted thereon.

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The Executions in Peking Last week two of the dozen foremost Chinese officials implicated in the Boxer rebellion were put to death in accordance with the demands of the Powers. A crowd of about ten thousand persons witnessed the decapitation. The members of the various Legations were conspicuously absent, feeling that, if they were present, they might seem to be gloating over their fallen adversaries. Every Power, however, was represented by military officials. The condemned men met death with true Chinese stoicism. In each case one blow severed the head from the body; thereupon the executioners sewed the head upon the trunk and, having replaced the bodies in splendidly decorated coffins, turned them over to the relatives of the beheaded officials. At the time the execution was being carried on, the plenipotentiaries of the Powers held a meeting, at which the majority took a position favoring the humanest possible methods in further dealings with China. This majority was made up of the American, British, Russian, Japanese, and Spanish Ministers. The minority, however, believed that China has not yet been punished sufficiently, and that men should be put to death in every city, town, and village where foreigners have been injured. As Mr. Conger, United States Minister at Peking, is about leaving that capital on a long vacation, Mr. Rockhill, our Special Commissioner to China, has received definite instructions entirely consistent with those heretofore furnished to Mr. Conger. Especially does Mr. Hay instruct Mr. Rockhill to make it known to the foreign Ministers that the United States Government strongly deprecates any action tending to delay the present negotiations. It is confidently believed that the majority of foreign Ministers will now cause a cessation of the punitive expeditions which our State Department justly considers unworthy of civilized nations and likely to drive the Chinese to desperation and

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thereby cause a renewal of armed resistance on their part.

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Missionaries in Politics

Dr. Sheffield, of the American Board (Congregational), has sent an important letter, which appears in the "Missionary Herald" issued last week, concerning the difficult situation in which the missionaries in China are placed. He states that, in particular, Dr. Ament and Mr. Tewksbury have done and are still doing admirable work for the native Christians in bringing order out of confusion and in delivering them from their manifold troubles; but that the province of Chili is really in a more disturbed state than it was five months ago. Then, for the most part, local magistrates were still in their places, says Dr. Sheffield, and away from the seats of disturbance there was much the usual order of things. Now "there is wide and growing distress, but it is caused by lawlessness, first by foreign soldiers, and then by Chinese roughs, not necessarily Boxers. The general effect of foreign expeditions to punish the Chinese has been to break down local government and to give nothing in its place. . . . Wherever Russians, French, Germans, and Italians go there is plunder and rape." Touching the Ament matter, Dr. Sheffield admits that a helper sent to the city of Liang-Hsiang by Dr. Ament became deeply involved with men who were oppressing the people under the pretense of demanding punishment of Boxers. "This helper," says Dr. Sheffield, "ought to have been included in the capture, as I understand matters. Fortunately for him, he had just returned to Peking to explain what he had been doing." The temptation to extort money, pertinently adds the writer, "is too great to trust any but our most tried men, and I think native Christians, even our helpers, ought to be kept from direct dealings with the people in recovering for losses, except as a foreigner is with them. I am not sure but it would have been wiser to have let alone entirely the matter of recovering for losses. I doubt if foreign governments will insist with China on payment for Chinese losses." If, however, as Dr. Sheffield thinks, restitution is not finally made, it will be difficult for Christians to return to their places and live in peace, as the people, if not punished, will feel that, after all, China has in some way gotten ahead of the foreigners. We are reminded by this eminent authority that everywhere the Chinese people feel themselves responsible for what has happened; he even declares that "with rare exceptions they welcomed the Boxers, and helped in their work of destruction and plunder."

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The Positivists

The visit to this country of the eminent writer on historical subjects, Mr. Frederic Harrison, is of moment to those interested in the history not only of politics, but also that of religion. Mr. Harrison has long been a leader among English Positivists—a sect deriving their belief largely from the writings of Comte. Positivism is generally known as the "Religion of Humanity," and exists chiefly in France and England. In Germany and in this country it has never gained much footing. "George Eliot" and Mr. John Morley, together with Mr. Harrison, have been the best-known English Positivists. They reject the supernatural, and accept only the "positive." They are quasi-religious. While their main aim is to insure a fixed and uniform standard of social action, to attain this end they admit that merely scientific means are not sufficient, and there must be a religious impulse. As Comte himself was unable to imagine a religion without some god, the Positivists have erected a new deity in what they call "collective Humanity." The impulse to be of use to humanity and to deserve well of humanity is the certainly lofty ethical aim of the Positivists. Their scheme was at first related in some of its features to Roman Catholicism: "the High Priest of Humanity" was to be a kind of Positivist Pope, and, if Comte's ideas had been followed out, Paris was to be a Holy City of Positivism, just as Rome is the Holy City of the Roman Catholic Church. Besides this, an attempt was made to institute a new calendar, beginning with the French Revolution of 1789. Instead of holy days, the birth-dates of poets, inventors, philosophers, legislators, and other useful men were to be substituted for the saints of the old calendar. The particular

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event which now brings Positivism again to mind is the fact that last week in Chicago Mr. Harrison officiated at the ceremony of "Presenting to Humanity" a two-year-old infant—a ceremony corresponding to baptism in the Christian churches. It is called by Positivists "The First Sacrament;" it was performed in the Chicago Auditorium, and was the first rite of that kind ever conducted in Chicago. Mr. Harrison read the presentation hymn, composed by Judge Lushington, of London, addressed a brief prayer to Humanity, and pronounced a discourse on the presentation of infants. Both prayer and discourse among Positivists always take the form of high resolve, strengthened by effort after communion with the noblest spirits among the dead, as in George Eliot's "O may I join the choir invisible." After the parents and sponsors had made their formal promises, they signed a register, which will be deposited at the headquarters of the Positivist Society in London.

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Fragments of the Gospel Last week the Rev. Dr. Winslow, Vice-President of the Egypt Exploration Fund, made one of the most important announcements since this society came into existence. Among a large number of papyri recently received by him for distribution among American universities, a startling discovery brings to light a papyrus containing a large part of the first chapter of Matthew's Gospel. The papyrus was found at Oxyrhynchus, about a hundred and forty miles south of Cairo, near where the manuscript of the famous "Logia," or Sayings of Jesus, was discovered. The date of the newly discovered papyrus is placed by some experts at 150 A.D., and by the editors of the Egypt Fund publications at half a century later. Dr. Winslow says that it belongs to the same class as the famous Sinaitic and Vatican codices. It is a remarkable corroboration of those texts and of the accepted version. In addition to the papyrus of Matthew's Gospel, there is a papyrus containing eighteen verses of the first chapter of John's Gospel and fourteen verses of the twentieth chapter. The mechanical work on this document is better executed than that of the Matthew papyrus, and is in harmony with the well-known text of Westcott and Hort. The manuscript is believed to be of a slightly later date than that of the Matthew Gospel. There is also a fragment of Mark's Gospel of a much later date—perhaps between 400 and 500 A.D.; it contains in a few verses of the tenth and eleventh chapters certain specific facts as to our Lord's life. The manuscript resembles the famous Codex Alexandrinus now in the British Museum, and agrees with our standard version. Dr. Winslow states that valuable papyri of the works of Homer, Thucydides, and Euclid are also in the collection. One of the most interesting of the other papyri is that dated 180 A.D., being a petition of a certain Dionysia to the Prefect. It is a legal document of many pages, and full of just such references to precedents as might be found in a petition and argument to the United States Supreme Court. Dionysia claims her right to property conferred by her marriage contract, and to enjoy the income of it without the interference of Chæremon, her father.

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The Italian Waldenses While the publication of Signor di Amicis's "Alle Porte d'Italia" in 1884 brought home anew to the lovers of Italian literature the importance of the Waldenses, Americans in particular are at present feeling that importance by reason of the presentation of Waldensian work and needs in the addresses now being made by Mrs. Angelini in various churches and cities. The Waldenses are the direct descendants of the early Christians who, escaping from Rome, went northward into the Alpine fastnesses. Mrs. Angelini and other Waldensians claim that their faith, essentially Protestant, as opposed to Papal pretensions, has been kept in its pristine purity. She points to the fact that, when the Reformation occurred, the Waldenses did not take the title of Reformers, though they sympathized with the efforts of Luther and Zwingli; for they feel a just pride in never having adopted the errors against which the German and Swiss Reformation protested. The Waldenses thus form a link between Apostolic times and the Reformed Churches of to-day. As is appropriate from this historical background, we find the Waldensian Church

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doing the most important evangelical work of any Protestant body in Italy; in its communion there are about nineteen thousand communicants, and it shows a constant growth. There are about fifty ordained Waldensian pastors in the kingdom, but to them must be added nearly a hundred evangelists, teachers, and colporteurs. Of course the Church is strongest in its native Piedmont in North Italy, but its most remarkable progress in recent years has been in the capital itself. From the liberal attitude of the young King and his new Premier, an unprecedented opportunity is now presented for evangelistic work. As will be readily understood, this is not merely a work for Italy, but, being done in the home-land of the Papacy, is a world-work.

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The Actors' Church Alliance

Two decades ago the Rev. Dr. Houghton, rector of the Church of the Transfiguration, New York City, administered the rites of his church to actors and actresses, and was rather severely criticised in some narrow circles for so doing. To-day conditions have improved as to tolerance. About a year ago the attention of the Rev. Mr. Bentley, of All Souls' Church, New York, was attracted to the possibility of a better mutual understanding between church and stage. Mr. Bentley had been a member of the theatrical profession. The result was the organization of the Actors' Church Alliance, and the society has now nearly a thousand members. Its chaplains are by no means confined to the clergy of the Protestant Episcopal Church, but represent other Christian Churches as well. Chapters have been organized in almost all the States. Monthly services are held in the large cities, and other monthly meetings of a social nature are also held. The services have taken strong hold on clergy and people, and we are glad to record the fact that all of the meetings have been full of interest and enthusiasm. In order that actors may enjoy these privileges, the Alliance seeks to suppress Sunday performances. In the beginning of its career the stage was a religious power; the primitive theater produced religious plays only. If, in the course of the succeeding centuries, church and stage have drifted apart, the church has not been without responsibility. Both church and stage have lost by reason of the divorce.

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The Christodora House

Encouraging success has attended the work of the Christodora House in this city. The story of it as a work of faith and self-denial from the outset strongly appeals to admiration. The neighbors are foreign and anti-Protestant; the work of the House is distinctly evangelical. It began three years ago in a cellar room, as the best that slender means could afford. After serious difficulties and discouragements in the initial stages, the House has now won the good will and confidence of some six hundred families. Remarkable cases of moral reform, could they be described here, would fully attest the regenerative character of the work. Along with the usual methods of Settlement work, Bible study holds an important place. The growth of the work and its opportunities has required the taking of a large building at 147 Avenue B, Tompkins Square, in faith that the $17,000 required to purchase it will be supplied. The character of the work, its evident usefulness, and the persevering self-denial through which it has struggled thus far to success, certainly deserve as much. The treasurer is Mr. William L. Sexton, 305 West Seventieth Street.

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A Unique Telephone Service

In the Southwest, among the great cattle ranches of the Llano Estacado, or staked plains, of western Texas, where acres are numbered by the hundred thousand, cattle by the ten thousand, and human beings by units, the ranch-owners have recently established a unique telephone system by which they can communicate with each other by day and by night, retail the small bits of news that come within their horizon, borrow supplies, and generally keep within touch of one another. For a radius of seventy-five miles from the little town of Midland, on the Texas and Pacific Railroad, the ranchmen talk with each other over the long stretches of barbed-wire fences. Midland has a local telephone service, and to

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its wires are connected the wires that partition off the various pastures of the hundred and odd big cattle ranches. Wherever gates occur, the circuit is completed by overhead wires. The system works perfectly, and gives boundless satisfaction to its patrons. Occasionally "northers," or other high winds, for which the "Lone Star" State is famous, break down the fences; and the wires are also frequently broken by cattle and wild animals. Such breaks are easily traced and remedied by the cowboys. When one considers the scarcity of population on these vast plains —the entire county of Andrews is said to contain less than fifty persons—the great distance between habitations, and the entire absence of post-offices, telegraph lines, railroads, and even stage-coaches, it will readily be seen what the barbed-wire-fence telephone does to promote social intercourse amidst the almost primitive environment of life on the prairies.

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Cuba and the Philippines

Congress has at last declared the purpose of the Nation respecting both Cuba and the Philippines. It has been late in so doing, but "better late than never" applies. In the main, its action in both cases seems to us to have been rational and just.

It is first of all important to know what Congress has done; and this is the more important because, either through a partisan spirit or extraordinary carelessness, its action is, in certain quarters, singularly misrepresented. Thus we find its action respecting Cuba thus reported in the editorial columns of the Boston "Herald," which purports to be an independent journal and which is generally well informed. The italics are our own:

> These eight conditions summarized are: (1) that Cuba is not by treaty to impair its independence or alienate its territory wholly or in part; (2) that its government shall not contract any debt that, in *the opinion of our Government*, it has not the means to adequately discharge; (3) that it must accord to us the right to interfere for the preservation of life and property, if, *in our opinion*, such a protection is needed, etc., etc.

The clauses we have italicized are interpolations by the "Herald," and are very important interpolations. We have not claimed the right to interfere whenever, in our opinion, Cuba should contract too great a debt or fail to protect persons and property. What we have said is in effect this: We have intervened at great cost to secure the independence of Cuba; we ask for no return, but we ask for guarantees that the independence won at such cost shall not be thrown away. We therefore require as a condition of our leaving the island to itself that it pledge us its word, first, that it will not alienate its territory to a foreign government, and so sacrifice its independence; second, that it will not permit its legislature to contract a debt beyond the means provided by its revenue for payment, because, if it does, a foreign power may come and seize its territory in payment of the debt, and so its independence may be lost; and, third, that if its independence is threatened by either a foreign foe or a domestic revolution, we may interfere without being charged with disregard of our plighted word or our neighborly obligations. This seems to us reasonable. The American people are willing to have Cuba as an independent Republic at their door; they are not willing to have a European power in possession of the island, or a part of the island, as a neighbor. So, again, the Boston "Advertiser" is mistaken in reporting to its readers that we demand of Cuba that she confirm all franchises granted during American occupancy. The demand of Congress is carefully limited to all "*lawful* rights" acquired during that occupancy. A permanent franchise granted by a military government during a temporary occupancy would not be lawful, because it would exceed the legitimate powers of such a government. Whether any such franchises have been granted we do not know; but there is nothing in the demand of Congress to indicate that the question of lawfulness is not left to the Cuban courts to determine by ordinary legal procedure. What we guard against is such high-handed proceedings as that of the Boer Government in arbitrarily setting aside the decree of its own Supreme Court in favor of the rights of an American citizen, and taking from him property which the Court had decided belonged to him under the laws of the Republic. In other words, we guard

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against revolutionary and lawless acts of confiscation.

It must be conceded, we think, that the statement of Congress which accompanied the declaration of war against Spain was in part false and in part ambiguous. It was false in that it stated that Cuba "is and of right ought to be independent," when she clearly was not and we were going to war to make her so. It was ambiguous when it declared that on the "pacification" of the island we would "leave the government and control of the island to its people." We call this ambiguous because the word "pacification" is capable of two constructions. When is the island pacified? Is it when the Spanish troops are expelled? Or is it when a stable government is formed, competent and willing to maintain the independence of Cuba from foes without and protect persons and property from foes within? There is evidently a difference of opinion on this question, both in Cuba and in the United States. It appears to us that the second construction is the more rational and the more just interpretation of the two, and that to charge those who accept this interpretation and act upon it with lack of faith is to substitute passionate invective for rational argument. To demand reasonable guarantees that the independence won by us for Cuba shall not be thrown away by the reckless and ill-considered action of the Cubans themselves is not to give the slightest ground for the assertion that we are trying to exploit Cuba for our own benefit.

We reprint from last week's Outlook its summary of the Congressional demands on Cuba, simply adding our conviction that we ought not to *demand* coaling stations for ourselves; that to leave the question as to the title of the Isle of Pines to be settled by future diplomacy is the only just disposition to be made of that question; and that the other demands are not only not inconsistent with the independence of Cuba, but are required to secure, establish, and maintain that independence:

1. Cuba to make no foreign treaty affecting its independence and to allow no foreign Power to colonize or acquire any control.
2. Cuba to contract no debt for which provision cannot be made as to interest and sinking fund out of the revenues after defraying current expenses.
3. The United States may intervene to preserve independence, safety of life and property, and the discharge of obligations assumed by the United States in the Treaty of Paris.
4. All acts of the United States in Cuba during its military occupation to be ratified and validated, and all lawful rights acquired thereunder to be maintained and protected.
5. Cuba is to maintain and extend the plans of sanitation now begun, or others as good.
6. The title to the Isle of Pines not to be claimed by the Constitution, but left for future adjustment by treaty.
7. Coaling or naval stations to be sold or leased to the United States at points to be agreed upon with the President.
8. All these provisions to be embodied in a treaty.

The action respecting the Philippines will probably not entirely satisfy any one. It is, as all political action in such cases must be, a compromise; but it is probably both wiser and more just than if either party had possessed a perfectly free hand. It provides that all military, civil, and judicial powers in the Philippine Islands shall, until otherwise provided by Congress, be vested in such person and persons and shall be exercised in such manner as the President of the United States shall direct, for the establishment of civil government and for maintaining and protecting the inhabitants of said islands in the free enjoyment of their liberty, property, and religion; provided that all franchises granted under the authority of the law shall contain a reservation of the right to alter, amend, or repeal the same. It further requires that full reports of the doings of the temporary government shall be made at the beginning of every Congressional session to Congress, thus keeping the entire government subject to Congressional supervision and control. On the motion of Senator Hoar the following additional restriction in the powers of the temporary government was added to the clause as finally passed:

Provided, that no sale or lease or other disposition of the *public* land or the timber thereon or the mining rights therein shall be made; and provided, further, that no franchise shall be granted which is not approved by the President of the United States, and is not in his judgment clearly necessary for the immediate government of the islands and indispensable for the interest of the people thereof, and which cannot, without great public mischief, be postponed until the establishment of permanent civil government; and all such franchises shall terminate one year after the establishment of such permanent civil government.

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We think this amendment of Senator Hoar's both unnecessary and disadvantageous to the islands; we think it unnecessary because we do not believe that public lands would have been sold or leased under the Taft Commission, which will doubtless have the supervision of affairs in the Philippines for at least the next year, except as such sales and lease would enure to the permanent benefit of the islanders, and because the clause retaining for the future government power to alter, amend, or repeal any franchises appears to us a far better protection than submitting the franchises to the President for his approval; we think it disadvantageous because the provision that all franchises expire a year after a permanent government is organized will probably prevent application for franchises which are necessary to the immediate development of the islands, and the prohibition of the sale or lease of public or mining lands will check that commercial development which is almost as necessary to the rehabilitation of the islands as political organization. And yet we are not sorry that the amendment was accepted by the Republican majority and passed, for it affords the strongest possible notice to the Filipinos, to the world, and, what is not least important, to our own citizens, that we are not in the Philippines for what we can make out of them, and do not intend to seize the opportunity of the present transition period to get possession of their national wealth. This moral advantage may counterbalance the commercial disadvantages involved in the check which this amendment will give to industrial progress.

We finish in this week's issue Mr. George Kennan's three articles on "Present Conditions and Possible Future Courses of Action in the Philippines." We congratulate ourselves on having been able to secure for our own information and for that of our readers so comprehensive, painstaking, and impartial a statement. The conditions are better than the pessimist has feared, if they are not so favorable as the optimist has hoped; and the reader will have the more confidence in the answers which Mr. Kennan is able to give to some of the questions which all men are asking, because he leaves some other questions unanswered. On the whole, his reports make it clear that much progress has been made since the capture of Manila, not only in establishing American sovereignty in the islands—a progress which certain Americans would look upon only with regret—but also in securing peace and order and some measure of prosperity under that sovereignty. His reports also, it seems to us, make clear what the next steps of the American Government should be. We refer to his recommendations on page 577, and, following the lettering of his paragraphs, add to each a sentence of our own:

(*a*) Congress has already taken the first steps toward the organization of a purely civil government in the Philippines, and in so doing has guaranteed to the Filipinos "the free enjoyment of their liberty, property, and religion." We have been tardy in doing this, but at last a beginning has been made toward its final and full accomplishment.

(*b*) Some steps have already been taken toward teaching the English language throughout Luzon. This educational movement we may assume will be pushed by the Commission as fast and as far as the revenues of the island will allow. If necessary to expedite the process, Congress should be ready at the next session with liberal appropriations out of the National Treasury for this purpose. If the friars' lands are bought, as they should be, and sold at a profit, as they can be, the proceeds of their sales might well be devoted to educational purposes for the general benefit.

(*c*) Congress ought at its next session to put the Commission in funds to buy all the lands of friars, either by private purchase or under condemnation proceedings, and these lands should be put into the market and sold to the Filipinos on easy terms. Such a policy would solve the friar land problem, and at the same time would encourage the settlement of the land by the Filipinos themselves, as, under our Homestead Law, the great West has been settled by foreigners.

(*d*) Too little is yet known of the character or size of the Federal party in Manila to base any political action upon its prospects. But certainly every effort should be made to encourage native sup-

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port of an American policy. In this lies the hope of the Philippines. For eventually either the Filipinos must accept American sovereignty, as the inhabitants of Louisiana did, or we must abandon the archipelago to its fate. We cannot permanently rule a recalcitrant and subject people.

(*e*) If, as Mr. Kennan's letter indicates, the "water torture" has been inflicted by Maccabebes acting in our service and apparently with our authority, the employment of native scouts is attended with other difficulties than those which he has mentioned. Such barbarities, whether by Americans or by American allies, are not to be endured. Either the Secretary of War or General MacArthur ought publicly to announce that any soldier found either killing a non-resisting Filipino or torturing a prisoner to make him confess shall be brought to condign punishment and then dismissed from the service. No man should be allowed in the name and with the authority of America to be guilty of such a crime a second time.

We submit these propositions to our readers, reminding them that the action of Congress at its next session will depend largely upon the degree to which public sentiment is aroused and enlightened before next fall.

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Two Anti-Labor Decisions

Last week the Supreme Court of New Jersey and the Court of Appeals of New York both handed down decisions adverse to the claims of organized labor. The New Jersey decision is one which the great body of the public will support. The city of Paterson had followed the example of a great many cities of the Far West by instructing its Printing Committee in making contracts for city printing to ignore all concerns which do not employ union labor. This, of course, was virtually a direction that the city should discriminate in favor of the members of a private organization, and therefore was inconsistent with the principle that the public should treat all citizens alike.

The New York decision, however—which we are glad to note is not unanimous—sets aside the State law providing that contractors performing work for public bodies shall pay the rate of wages prevailing in the locality where the work is performed. This law, it will be recalled, merely recognized the principle that the public ought to treat those employed upon public work as well as the more honorable private employers treat those employed upon private work. The Court, however, holds by a vote of five to two that this law is unconstitutional:

> First, because in its actual operation it promotes and requires the expenditure of the money of the city, or that of the local property-owner, for other than city purposes.
>
> Second, because it invades the rights of liberty and property in that it denies to the city and the contractor the right to agree with their employees upon the measure of their compensation.

One of the judges, in concurring with the majority opinion, goes into detail in stating what the city has and has not a right to do. "The city's governmental capacity," he says, "does not extend to the wages private persons shall pay their servants. . . . The State, like an individual, may contract for the kind and quality of the materials to be furnished in a given construction; [but] it is false analogy to assume that it has the like right to dictate to the contractor the wages he shall pay to the workman." In reply to this, it only needs to be recalled that the supporters of this law do not propose that the State shall fix the wages which "private persons" shall pay their servants. The work done on public contracts is not paid for by private persons, but by the public. The law in question did not apply to contracts already entered into before its passage, and therefore imposed no burden upon any contractor. It merely fixed the terms on which public bodies should make future contracts. If the State has a right to demand what kind of materials shall be furnished, has it not a right to demand what kind of workmen shall be employed? The statute in question merely required that "the prevailing" rate of wages should be paid, and left the contractor free to get the very best workmen he could for "the prevailing" rate. It was, therefore, an act requiring the employment of good workmen, and this is certainly a public end of prime importance.

In England, it will be recalled, many of

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the cities stipulate that the rate of wages paid on public contracts shall be ascertained from the trades-union schedules—the contractors being left free to employ unionists or non-unionists, provided they pay union wages. When English practice thus recognizes the moral duties of the public towards its employees, it is disappointing that an American Court of Appeals should set aside the moderate measure on the New York statute-books. It is, however, a matter of congratulation that Judge Parker has submitted a dissenting opinion (to which the press report gives five lines), in which he points out that the State or municipality has the right of every employer to pay such wages as it chooses, and that the contractors are merely the agents of the public.

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The Gospel of Wealth

The uninterrupted formation of the United States Steel Company, of whose securities Mr. Carnegie is likely to receive more than par for the eighty-six million dollars of stock and one hundred million dollars of bonds he now holds in the Carnegie Steel Company, lends new interest to the collection of Mr. Carnegie's essays which the Century Company has recently published under the title "The Gospel of Wealth." Inasmuch as the author's income far exceeds that of the King of England, and his private fortune exceeds that of the whole people in many principalities, it is doubtful if any moralist since Marcus Aurelius has wielded greater material power; and the fact that in this case the preacher talks, not of the duties which he would lay upon others, but of those which he lays upon himself, lends to his preaching a unique interest.

The gospel of wealth which Mr. Carnegie preaches differs singularly little from the original Gospel. Instead of explaining away, for example, what Christ said about the difficulty of a rich man entering the kingdom of heaven, Mr. Carnegie affirms its justice, and himself puts the same teaching in secular form by declaring that "he who dies rich dies disgraced." It is still the duty of the rich man, he urges, to sell all that he has and "give it in the highest and best form to the poor, by administering his estate himself for the good of his fellows before he is called upon to lie down and rest upon the bosom of Mother Earth."

This quotation contains the core of Mr. Carnegie's teachings. There are, he says, three ways in which a very rich man may dispose of his riches. The first is to found a family; the second, to bequeath to the public after his death; the third, to give to the public while he is still living. Against the first of these methods Mr. Carnegie speaks with singularly convincing force. When men have provided "for their wives and daughters moderate sources of income, and very moderate allowances, if any, for their sons," they may, he declares, well hesitate in bequeathing them more, for it is no longer questionable that great sums bequeathed often work more for the injury than for the good of the recipients. . . ."

As to the leaving of money for public uses after one's death, Mr. Carnegie remarks that "this is only a means for the disposal of wealth, provided a man is content to wait until he is dead before he becomes of much good to the world. Knowledge of the results of legacies bequeathed is not calculated to inspire the brightest hopes of much good being accomplished by them. Men who leave large sums in this way may fairly be thought to be men who would not have left it at all had they been able to take it with them. The memories of such cannot be held in grateful remembrance, for there is no grace in their gifts."

The growing disposition in all highly civilized countries to tax more and more heavily large estates left at death is, he thinks, "a cheering indication of the growth of a salutary change in public opinion. . . . Of all forms of taxation this seems the wisest. Men who continue hoarding great sums all their lives, the proper use of which for public ends would work good to the community from which it chiefly came, should be made to feel that the community, in the form of the State, cannot thus be deprived of its proper share. By taxing estates heavily at death, the State marks its condemnation of the selfish millionaire's unworthy life." He would have the inheritance tax rapidly progressive, beginning at nothing upon small holdings needed for the comfort and education of the children, and "increasing

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rapidly as the amounts swell, until of the millionaire's hoard, as of Shylock's, at least

the other half
Comes to the privy coffer of the State."

The other method of disposing of wealth, the giving it for public ends during life, is, in Mr. Carnegie's view, "the true antidote for the temporary unequal distribution of wealth, the reconciliation of the rich and the poor." The amount which can be helpfully given to individuals is, he recognizes, limited by the number of individuals one man can know personally, so as to know that he is helping and not pauperizing by his gifts; but the number of public purposes to which wealth can be given so as to make the recipients more self-reliant, self-respecting, and ambitious for the higher life of the community is, in his view, far greater than the means of all the public-spirited rich can exhaust. He narrates a bit of personal experience which led him to believe that the founding of libraries in communities willing to maintain them was one of the best uses of wealth:

When I was a working-boy in Pittsburg, Colonel Anderson, of Allegheny—a name I can never speak without feelings of devotional gratitude—opened his little library of four hundred books to boys. Every Saturday afternoon he was in attendance at his house to exchange books. No one but he who has felt it can ever know the intense longing with which the arrival of Saturday was awaited, that a new book might be had. My brother and Mr. Phipps, who have been my principal business partners through life, shared with me Colonel Anderson's precious generosity; and it was when reveling in the treasures which he opened to us that I resolved, if ever wealth came to me, that it should be used to establish free libraries, that other poor boys might receive opportunities similar to those for which we were indebted to that noble man.

Even this teaching, however, as to how rich men should give is, if anything, less remarkable than what Mr. Carnegie says as to how a rich man should live. He sensibly does not attempt to fix an absolute test of extravagance applicable to all times and all people. He recognizes that the test to be applied here is as undefinable as the tests of good taste or good breeding, but he points out that it is just as important. "Whatever," he thinks, "makes one conspicuous offends the canon. If any family be chiefly known for display, for extravagance in home, table, or equipage, for enormous sums ostentatiously spent in any form upon itself—if these be its chief distinctions, we have no difficulty in estimating its nature or culture. . . . The community will surely judge, and its judgments will not often be wrong." To live plainly, he urges, quoting one of Mr. Cleveland's messages, affords the surest way to "aid integrity and promote thrift and prosperity;" and not only does it secure these public ends, but it also secures blessings to the family which thus lives. There is, indeed, nothing in Mr. Carnegie's volume which so touches the hearts of its readers as his insistence upon the mental and moral advantage of being brought up in the homes of plain people. A single citation will illustrate what he has to say upon this subject:

I doubt not that Mr. Gladstone's career has been as strongly and as nobly influenced by his knowledge or recollections of the poor and virtuous lives lived by his forefathers as that of any hereditary monarch or noble who ever lived could be by thoughts of his ancestors; and of one thing I am absolutely sure—he has reason to be prouder of his lineage than nobles or monarchs in general can possibly be of theirs. Among many advantages arising, not from the transmission of hereditary wealth and position, but from the transmission of hereditary "poverty and health," there is one which, to my mind, overweighs all the others combined. It is not permitted the children of king, millionaire, or noble to have father and mother in the close and realizing sense of these sacred terms. The name of father, and the holier name of mother, are but names to the child of the rich and the noble. To the poor boy these are the words he conjures with—his guides, the anchors of his soul, the objects of his adoration. Neither nurse, servant, governess, nor tutor has come between him and his parents. In his father he has had tutor, companion, counselor, and judge. It is not given to the born millionaire, noble, or prince to dwell upon such a heritage as is his who has had in his mother nurse, seamstress, teacher, inspirer, saint—his all in all.

Here again Mr. Carnegie's gospel is simply that which Christ taught so forcibly by deed as well as word. The true ennoblement of men and of families comes not from being served but from serving, and the humblest services are often the most ennobling. In all ages this truth has been recognized by the persecuted prophets who have founded religious movements; but it has as regularly been forgotten by the popular priests who have wielded ecclesiastical power. To have it proclaimed by a man able to command for his family the entire services of thousands is an event of signal moral interest.

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Chief Justice Marshall

By Richard Olney

[Mr. Olney, ex-Secretary of State under President Cleveland, and a writer of great acuteness and power in questions of statecraft and political philosophy, was the principal speaker at the banquet held on John Marshall Day (February 4, 1901) by the Boston Bar Association at the Algonquin Club. At the special request of the editors of The Outlook Mr. Olney has permitted the publication in these columns of the address, which is a worthy tribute to the greatest American jurist and Chief Justice of the Supreme Court of the United States.—THE EDITORS.]

I HAVE felt much hesitation about taking even a small part in these exercises. The theme is too large for treatment in short space; it has been spoken to and written of by orators, historians, and statesmen for nearly seventy years; and it is to-day freshly and elaborately dealt with throughout the Union by many of its most eminent citizens. Indeed, for present purposes, what could be more intimidating than to know that the interesting utterances to which we have just listened only supplement a morning of official and judicial eloquence at the Court-House, and an afternoon of learned dissertation at Sanders Theater? I can only hope for indulgence if you find me reiterating a thrice-told tale, and can promise nothing except to make your ordeal tolerably brief.

I wish to remark upon but three things connected with the career of John Marshall. It is not obvious what most of us are born for, nor why almost any one might as well not have been born at all. Occasionally, however, it is plain that a man is sent into the world with a particular work to perform. If the man is commonly, though not always, unconscious of his mission, his contemporaries are, as a rule, equally blind, and it remains for after generations to discover that a man has lived and died for whom was set an appointed task, who has attempted and achieved it, and who has made the whole course of history different from what it would have been without him. John Marshall had a mission of that sort, to the success of which intellect and learning of the highest order, as well as special legal ability and training, might well have proved inadequate. But the wonderful thing is that, to all human appearances, Marshall was destined to be denied anything like a reasonable opportunity to prepare for this mission. For education generally, for instance, he was indebted principally to his father, a small planter, who could have snatched but little leisure from the daily demands of an exacting calling, and presumably could not have spent all that little on the eldest of his fifteen children. The parental tuition was supplemented only by the son's attendance for a short period at a country academy, and by the efforts of a couple of Scotch clergymen, each of whom successively tutored him for about a year, and in that time did something to initiate him into the mysteries of Latin. Such, briefly put, was the entire Marshall curriculum in the way of general education. It was all over before he was eighteen, when the shadow of the Revolutionary struggle began to project itself over the land, and Marshall joined the Virginia militia and became immersed in military affairs. As lieutenant of militia and lieutenant and captain in the Continental army, he was in active service during almost the entire war, fought at Brandywine, Germantown, and Monmouth, was half-starved and half-frozen at Valley Forge, and during that terrible winter ate his share of the Dutch apple pies ever since historically famous for their capacity to be thrown across a room without damage to either inside or outside. Marshall's opportunities as a student of law were on a par with his educational opportunities generally. Though he is said to have begun his legal studies when he was eighteen, they were at once and continuously interrupted by the military pursuits which occupied him until near the close of the war. The only exception to be noted is that, in an interval between the expiration of one military commission and the issuance of another, he attended a course of law lectures by Chancellor Wythe, of William and Mary College. Meager as the knowledge and training thus acquired would seem to be, they sufficed to procure him his license, and in 1780 or '81 he began to practice.

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In view of what he subsequently became and achieved, it would be a natural supposition that during the next twenty years he must have been exclusively devoted to his profession, and by the incessant and uninterrupted study and application of legal principles must have made up for the deprivations of earlier years. Nothing could be further from the truth. During those twenty years he was almost constantly in public employment, and in public employment of an exciting and engrossing nature. In this period arose and were settled the novel and difficult questions following in the wake of the War of Independence—questions of vital moment to each State as well as to the country at large. Marshall was in the thick of every discussion and every struggle. He was a member of the Virginia Assembly; an Executive Councilor; general of militia; delegate to the State Convention which adopted the Federal Constitution; member of Congress; envoy to France; and when he was appointed Chief Justice, at the end of January, 1801, he was Secretary of State in John Adams's Cabinet, and continued to act as such until after Jefferson's inauguration. During this entire period I doubt if there were any three consecutive years during which Marshall was giving his entire time and attention to the practice of his profession.

Contrast the poverty of this preparation with the greatness of the work before him. He probably did not appreciate it himself—it is certain, I think, that his fellow-citizens and contemporaries were far from appreciating it. To most of them the State was closer, dearer, and vastly more important than the Nation; by all of them the significance of the place of the judiciary in the new government was but dimly, if at all, perceived; while to the world at large the judiciary of a new nation of thirteen small States strung along the North Atlantic seaboard, comprising a population of some four million souls, necessarily seemed a tribunal of the smallest possible account. To-day the "American Empire," as Marshall himself was the first to call it, with its immense territory and its seventy-five millions of people, is a negligible factor nowhere on earth, and its National Supreme Court ranks as the most exalted and potent judicial tribunal that human skill has yet organized. But the work Marshall was destined to undertake can be estimated only by considering its inherent character. All minor features being disregarded, there are two of capital importance. In the first place, here was a ship of state just launched which was to be run rigidly by chart—by sailing directions laid down in advance and not to be departed from whatever the winds or the waves or the surprises or perils of the voyage—in accordance with grants and limitations of power set forth in writing and not to be violated or ignored except at the risk and cost of revolution and civil war. The experiment thus inaugurated was unique in the history of civilized peoples, and believed to be of immense consequence both to the American people and to the human race. But there were also wheels within wheels, and the experiment of government according to a written text entailed yet another, namely, that of a judicial branch designed to keep all other branches within their prescribed spheres. To that end it was not enough to make the judicial branch independent of the legislative and executive branches. It was necessary to make it the final judge, not only of the powers of those other departments, but of its own powers as well. Thus the National judiciary became the keystone of the arch supporting the new political edifice, and was invested with the most absolute and far-reaching authority. Since almost all legislative and executive action can in some way be put in issue in a suit, it is an authority often involving and controlling matters of high State policy, external as well as internal. At this very moment is it not believed, indeed proclaimed in high quarters, that the question of Asiatic dependencies for the United States, and incidentally of its foreign policy generally, practically hinges upon judgments of the National Supreme Court in cases requiring the exercise of its function as the final interpreter of the Constitution? What judicial tribunal in Christendom is, or has ever been, directly or indirectly, the arbiter of issues of that character?

It was a national judiciary of this sort of which John Marshall became the head one hundred years ago. That he dominated his court on all constitutional questions is indubitable. That he exercised his mastery with marvelous sagacity and

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tact, that he manifested a profound comprehension of the principles of our constitutional government and declared them in terms unrivaled for their combination of simplicity and exactness, that he justified his judgments by reasoning impregnable in point of logic and irresistible in point of persuasiveness—has not all this been universally conceded for the two generations since his death, and will it not be found to have been universally voiced to-day wherever throughout the land this centenary has been observed? "All wrong," said John Randolph of one of Marshall's opinions; "all wrong—but no man in the United States can tell why or wherein he is wrong." If we consider the work to which he was devoted, it must be admitted to have been of as high a nature as any to which human faculties can be addressed. If we consider the manner in which the work was done, it must be admitted that anything better in the way of execution it is difficult to conceive. And if we consider both the greatness of the work and the excellence of its performance relatively to any opportunities of Marshall to duly equip himself for it, he must be admitted to be one of the exceptional characters of history, seemingly foreordained to some grand achievement because fitted and adapted to it practically by natural genius alone.

If it be true—as it is beyond cavil—that to Washington more than to any other man is due the birth of the American nation, it is equally true beyond cavil that to Marshall more than to any other man is it due that the Nation has come safely through the trying ordeals of infantile weakness and youthful effervescence, and has triumphantly emerged into well-developed and lusty manhood. Had the Constitution at the outset been committed to other hands, it could have been and probably would have been construed in the direction of minimizing its scope and efficiency—of dwarfing and frittering away the powers conferred by it, and of making the sovereignty of the Nation but a petty thing as compared with the sovereignty of the State. Under Marshall's auspices, however, and his interpretation and exposition of the Constitution, the sentiment of nationality germinated and grew apace, a vigorous national life developed, and an indestructible union of indestructible States became a tangible and inspiring entity, appealing alike to the affections and the reason of men, and in it, thus far at least, they have seen both the ark of their safety and an ideal for which willingly to lay down their lives. I refer thus to the past because the past is assured and because there are those who look to the future with apprehension—who do not disguise their fear that the Republic of Washington and Marshall is now suffering a mortal assault, not from without but from within—not from "foreign levy" but from "malice domestic." Those who take this view include men of both the great political parties and men who deservedly command the highest respect and deference from their fellow-countrymen. Nevertheless, they must not be allowed to lessen our faith in the final triumph of the fundamental ideas which underlie our National life. The fathers did not build upon a quicksand, but upon a rock—else the structure they reared could hardly have survived foreign aggression, a disputed succession, and a civil war the greatest and most sanguinary of modern times. But their work was by human hands for human use, and even their wisdom could not guard it against the follies and the sins of all future custodians. That gross blunders have been committed—blunders unaccountable in their origin, and as yet unfathomable in their consequences—may be admitted, is indeed sorrowfully admitted by many, if not a majority, of those who have nevertheless since contributed to keep their official authors in power. But blunders, however inexcusable or apparently injurious, must be deemed irretrievable only in the last resort, and Heaven forbid any admission that the American Republic can be wrecked by any one or even two administrations. The truth here, as almost always, lies between extremes—between ultra-conservatives and pessimists on the one hand, and ultra-progressives and optimists on the other. The former would put back the hands of the clock a hundred years, would have us live and act as if the conditions of the Washington and Marshall era were still about us—in effect, would have us tear up the railroad and sink the steamship, and return the lightning to the heavens whence Franklin brought it down. The

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latter would have us believe that, to act well our part on the world-wide stage which alone limits the activities of modern civilized States, we must ape the fashionable international follies and vices of the period, even to the point of warring upon, subjugating, and exploiting for trade purposes eight millions of alien peoples in the Pacific seas, seven thousand miles from our own shores. Between these extremes lies the path of honor, of morality, of safety, and of patriotism; and, notwithstanding present aberrations, the American people may be absolutely trusted sooner or later to find it and to walk in it. They will certainly not forget that this is the dawn of the twentieth, not of the nineteenth, century. They will just as certainly determine that to be in touch with the best thought and temper of the time, to be the most truly progressive of all peoples, to do every duty and fulfill every function required by its high place in the world—they will certainly determine that to do and to be all this neither means that the American Nation must imitate the most questionable practices of other States nor requires any abandonment of American principles or American ideals. To believe or to hold otherwise is to despair of the Republic, and to despair of the Republic is to lose faith in humanity and in the future of the race.

The incalculable debt of the country to the two great Virginians, impossible of repayment, can never be too often or too emphatically recognized by the entire body of the American people. Upon the bar, however, devolves an especial duty, namely, to see to it that the merits of its incomparable chief are not obscured by the showier deeds of warriors and statesmen. The observance of this day, therefore, by the lawyers of the country generally, is eminently appropriate; while we in this corner of the land are exceptionally favored in that Virginia has lent us for our celebration one of the foremost of her lawyers and citizens. In recognition of the honor of his presence, and in appreciation of the immense services of his native State to the cause of a stable and coherent nationality, I propose that the company rise and drink to the ever-increasing prosperity of the Commonwealth of Virginia, and to the good health and long life of her distinguished representative on this occasion.

The Philippines: Present Conditions and Possible Courses of Action.—III.[1]

By George Kennan

IN this article I shall consider suggestions from various sources as to the best policy to be pursued in the Philippines.

In considering this question I am restricted by my instructions from the Editors of The Outlook to plans and suggestions based on the existing state of affairs, without reference to the manner in which such state of affairs has been brought about. This renders it unnecessary, if not impossible, to treat the subject fully from the ethical point of view, because our duty, and consequently our proper policy, depend very largely upon the morality and justice of the acts by which, historically, the existing situation has been created. If we acquired a morally and legally valid title to the Philippines and the Filipinos, from a power competent to give such a title, and if, moreover, we have dealt fairly and justly with the property and the people so acquired, we may be entitled, as well as bound, to pursue one policy; whereas if it should appear, upon a historical review of the case, that we have not obtained such a title, and have not so dealt with the islands and their inhabitants, duty, if not inclination, might dictate another and a very different course. In this article I shall disregard past actions and past events and shall confine myself to a brief review of plans and suggestions that relate to the situation as it is, and that are based wholly on existing obligations and considerations of present expediency.

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It is the almost unanimous opinion of the men who are now in the field, as well as of men who have recently returned therefrom, that withdrawal from the Philippines at present is not only inadvisable but practically impossible. The Filipinos may be capable of organizing and maintaining, without our aid, a stable and independent government; but, even if this be conceded, we are nevertheless bound to protect the pro-American native party that we have brought into existence; to keep the promises that we have made to them as well as to Spain; to meet the obligations that we have deliberately incurred; and to do generally what we have undertaken and agreed to do. It is, therefore, the judgment of most unprejudiced observers, at home and in the field, that, for a term of years at least, we *must* stay in the Philippines, and *must* exercise there the powers of government. It will cost us, perhaps, some thousands of lives and tens of millions of dollars to do this, but to do it we are virtually bound.

What, then, are the best means of overcoming or placating the hostile element, and of restoring order, peace, and prosperity to the archipelago?

It seems to be the opinion of most army officers, as well as of most civilians, now on the ground, that the first and most important thing to do is to divest the situation of all uncertainty. Let it be thoroughly and perfectly understood that we are in the Philippines to stay—at least for a term of years—and then let Congress tell the Filipinos, clearly and definitely, what we propose to do with them. Assurances of benevolent intention, on the part of the President and his Commission, are proper enough in their way; but they are not conclusive, and all Filipinos—friendly or hostile—are aware of that fact. It is the belief of many army officers with whom I have talked, or whose private letters I have seen, that a plain, frank declaration of purpose and policy by Congress would do more to discourage the malcontents and confirm the faith and friendship of our few native allies than could be accomplished by a whole fresh army corps of soldiers. In the situation as it stands, thousands of Filipinos who are hostile to us hope for a change of National feeling and policy, to be brought about by the anti-imperialists, whose strength and influence they greatly overestimate, while thousands of others, who might come out openly on our side if they were sure of the permanency of our occupation, are deterred from doing so by fear of the consequences that might ensue should we withdraw and leave them to the tender mercies of Aguinaldo and his followers. Intelligent natives of the latter class very naturally ask themselves, "Why does not the American Congress make a declaration of its purposes, as it did in the case of Cuba? There must be some hidden reason for its silence. Perhaps it is waiting to see what happens, before it makes up its mind whether it will hold the Philippines permanently or withdraw its armies. In that case, we would best lie low and wait too."

This state of uncertainty, which permits the hostile element to hope, while it restrains the well disposed from friendly co-operation, might be completely changed by a frank Congressional statement of National purpose and policy; and it seems to me, upon a review of the facts, that such a statement would do far more than even the Spooner Bill can be expected to do for the pacification of the Philippine archipelago.

Among suggested measures of policy which, in relative importance, stand next to a Congressional declaration of purpose, are:

(*a*) The organization of a purely civil government in the Philippines, with plenary powers.

(*b*) The adoption of a comprehensive system of education, which shall aim to make the English language known, in two years, to the whole Filipino population.

(*c*) The immediate purchase, with American aid, of all the agricultural lands belonging to the Spanish friars, and the sale of such lands, on easy terms, to Filipino farmers.

(*d*) The encouragement of the native Federal party in Manila, and the use of that party as a means of breaking up the solidarity of the hostile population in the provinces.

(*e*) The enlistment of native troops, and the organization of a native constabulary, to serve under American officers.

I shall review these proposed measures briefly in turn, and quote the opinions

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with regard to them which have been expressed by Government officials in Washington, or by men in the field.

(*a*) The organization of a purely civil government in the Philippines, with the army acting mainly as an auxiliary supporting force, is urged strenuously by the Taft Commission as the best means of bringing about the permanent pacification of the country. Opportunities for engaging in profitable employment, the Commission argues, would do much to quiet the people and reconcile them to American rule; and the possibility of affording them such opportunities is dependent upon the existence of a civil government which shall have power to grant franchises, regulate mining claims, dispose of public lands, and enlist American capital in the work of improving and developing the islands. But this is not all. The Commission declares, furthermore, that "the far-reaching effect, upon the feeling of the people, of changing the military government to one purely civil, with the army as merely auxiliary to the administration of civil law, cannot be too strongly emphasized. Military methods in administering quasi-civil government, however successful in securing efficiency and substantial justice, are necessarily abrupt, and in appearance arbitrary, even when they are those of the army of a Republic; and until a civil government is established here it will be impossible for the people of the Philippine Islands to realize the full measure of difference between a government under American sovereignty and one under that of Spain."

The leaders of the native Federal party in Manila strongly support this contention of the Commission, and in a telegram to Congress urge the immediate passage of the Spooner Bill.

Army officers in the War Department and in the Philippines express no objection to the organization of civil governments in provinces that are fairly pacified; but they question the expediency of giving supreme power to the Commission, or to any central civil government, while more than half of the archipelago is still in a state of disturbance and disorder, if not in a state of war. A civil government in Manila, they argue, can hardly be expected to understand the conditions in the field as well as army officers do, and there is danger that civil orders and regulations will clash, at times, with military requirements and necessities. Many of them believe, also, that the Commission takes a more optimistic view of the situation than the facts justify.

(*b*) The importance of education, as a determining factor in the Philippine problem, is recognized and admitted on all sides; but army officers and the War Department lay much more stress than the Taft Commission does upon the urgent necessity of teaching the English language at once to the whole Filipino population. Higher and more varied instruction may come later, but a speaking and reading knowledge of English should be given, they think, at the earliest possible moment to every inhabitant of the islands who can be reached. In the words of General MacArthur, "The logic of the situation suggests that the archipelago be submerged immediately under a tidal wave of education."

A clear-sighted and experienced officer of the regular army now serving on the island of Luzon writes to a high official of the War Department, under date of November 4, as follows: "The establishment of schools and the teaching of English are of the first importance. Great efforts are being made in this direction in Manila, but it is the outside towns, barrios, and sitios that furnish the insurgent soldier and many of the leaders. If the children learn to speak English, the mothers will not look on us as enemies; and the Filipino woman possesses more influence with her son, husband, or brother than do the women of other races. The teaching of English need not involve great expense. Two years' instruction would work wonders, and in every company there are soldiers who would be glad to teach if given extra-duty pay, and many would willingly do so if excused from other duty. The Filipino takes as readily to languages as does a Russian or a Pole. To determine his qualifications in this line, I taught English in a boys' school of forty pupils, and the progress made in a few lessons was remarkable. The children, the men, and the women—even the old ones—want to learn English."

In the opinion of officers of the War Department, it would be true economy to make an appropriation of almost any

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amount from the National treasury for the purpose of teaching the English language at once to the largest possible number of Filipinos, both children and adults. Civil and military authorities agree that the desire for education shown by a majority of the people of the Philippines is one of the most hopeful and promising features of the situation, and they unite in the recommendation that every possible effort be made to meet the popular want as fully and as quickly as possible. If the revenues of the islands are not adequate, the Insular Government should be aided temporarily by the United States, or should be empowered to raise money for educational purposes by extraordinary means.

Many public-spirited and clear-sighted Americans already recognize the urgent importance of education in the Philippines, and, upon the initiative of Mr. John R. Proctor, President of the United States Civil Service Commission, an effort is now being made to provide free training for young Filipinos in the United States. More than a dozen of our leading colleges and universities have already expressed their willingness to admit Filipino students without charge for tuition, and many of them will undertake to defray, as well, all the expenses of such students while in this country.

(*c*) Upon the question of buying out the Spanish friars there is, so far as I have been able to ascertain, no difference of opinion whatever. Army officers agree with the Taft Commission that it is the only practicable solution of the monastic problem—at least in its agrarian aspect—and all are of opinion that the Insular Government should be empowered and enabled to purchase the great rural estates of the Franciscans, the Dominicans, and the Recolletos, at the earliest possible moment. Unnecessary delay may add greatly to the difficulties and complications of the existing situation.

The army officer whose views with regard to the educational question I have above set forth states his opinion of the friars and their lands as follows: "I have talked with hundreds of natives, and it is my candid opinion that the return of the friars to the towns will not only require the employment of a large force to guard them, but will cause constant trouble. The religious orders have been deprived of their income for five years, consequently they must be hard up; and if they knew how difficult it is to collect a claim against the United States, and what a poor show they have to realize on their property, they would be willing to sell to the Insular Government away below cost. If the government of the Philippines should buy the lands at low prices, there would be little difficulty in disposing of them to natives, payments to extend over a term of years. Ownership of land is highly prized here, and with property protected this scheme is feasible." With regard to the difficulty of getting priests competent and willing to take the places of the Spanish monks in the native parishes, this officer says: "Spain did not govern these islands with her armies, but with her friars. The religious sentiment is deep and general, and there is strong adherence to the Church. The resentment is not directed against the Church, but against the friars. An emotional people will form new religions, which will rise up and die down, and this will be the case here. Some of the insurgent leaders are against all religious. One of the principal causes of the insurrection was the socialistic and anarchistic tendency of a small number of natives who were educated at Barcelona. Not received there as equals by the Spaniards of the better class, they drifted to the anarchists. The organization of a secret society was learned from the Masons. Then Rizal formed his league, and when it was broken up the Katipunan Society was organized. This Society, and the Malay Fiebre, were the mainsprings of the insurrection of 1896. The native priests now act as curates, and, with few exceptions, they are all insurgents. They rob the poor, and if they dared they would rob the rich. They are young men, many of them, and it is not unlikely that they expect a part of the Church lands and property if the insurgent cause succeeds. It is difficult for the United States to interfere in religious matters, and how this question can be settled is a problem. Most European priests are narrow-minded in religious affairs. If American priests could be sent here, especially those who have been in New Mexico and Arizona, they could do much good. Unfortunately, there are but few priests in the two Territories."

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I have quoted the opinions of this officer at some length, because I know that he has had exceptionally good opportunities for observation in the Philippines, and that he has made a careful study of this as well as of other questions of local administration and policy.

It seems to me, upon a review of the facts, that in the matter of the friars and their lands, as in the matter of education, promptness of action is of the first importance. If we show the natives, at once, that we intend to dispossess the friars and throw their lands open to purchase and settlement, we shall remove immediately one source of disquiet and suspicion, and give the people a more tangible proof of our benevolent intentions than any that we have thus far furnished them. Unfortunately, the purchase of the friars' lands will require Congressional action, and that seems to be the very thing that we are least likely to get.

(*d*) The pro-American or Federal party in Manila has only recently assumed importance as a political force, and in the private letters from the Philippines that I have seen there is no reference to its work, or to the probable outcome of its activity in the provinces. The Taft Commission, however, in a telegram to the Secretary of War dated January 9, says, "The party is composed of the best men in the island" (Luzon). Even General MacArthur, in a telegram to the Adjutant-General dated December 25, admits that "the party has, apparently, some elements of cohesion and usefulness."

If, under the protection of United States troops, the Federals should extend their organization to the provinces, and should collect, here and there, into nuclei of friendship and loyalty the scattered amigos who have hitherto had no meeting-place or rallying-cry, they might render valuable service and greatly facilitate the work of pacification.

(*e*) With regard to the expediency of enlisting and employing native troops in the Philippines there is some difference of opinion. All observers agree that with the aid of such troops we could probably put an end, in a short time, to the masquerading of "hostiles" in the garb and guise of "friendlies," which is the most troublesome feature of guerrilla warfare in the Philippines now, as it was in Cuba four or five years ago. Some army officers, however, are of opinion that to enlist large bodies of Filipinos and furnish them with weapons would be a dangerous experiment, and one that might lead, through native duplicity and treachery, to disastrous results. The Taft Commission telegraphs the Secretary of War that "no progress is possible without risk of minor defection;" that "the moral effect of native troops and police would be most beneficial in furnishing self-defense to the people against intimidation and assassination;" and that "they are more effective than Americans in suppressing guerrillas, assassins, and ladrones."

The regular army officer whose views with regard to education and the friars I have already set forth expresses the opinion that the enlistment and employment of native troops would be safe and practicable. "Our weakness," he says, "has been in failure to identify" (hostile natives in peaceful garb), "not in lack of power. Substitute identification for trailing, and it is the Indian problem over again, but more difficult. Some, a few, of these soldiers will prove unfaithful; but a large majority will render excellent service. Unless we have these troops, there will be trouble for years. All Filipinos are fond of show and music. Form a regiment of natives, with the pay and allowances of United States troops, give them a showy uniform and a big band, and after a couple of pay-days you can go anywhere with them. There will be a few desertions, and some crimes will be committed; but punish the guilty. To give these newly formed troops confidence, the method adopted by the Dutch in Java might be followed; that is, place a company of natives with a company of Americans. Form the regiment gradually, and select good men. If the pay is considered too high, at least have one regiment paid the same as American soldiers. When other regiments are formed, fill the first with selected men from the others. Make it a regiment in which the natives will take pride. The United States must adopt this plan, and the sooner it is done the better. Spain had five regiments of natives in her service, and they remained faithful until the Spanish cause was believed to be hopeless. Most officers

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serving here—particularly those high in rank—are against the plan. Various reasons are given, the principal one being that they" (the native troops) "would turn against us. The gain would be too great even to consider this; and they will not, under present conditions, be used in large bodies. The United States will make no permanent headway, nor can our forces here be reduced, until these troops are organized."

The army officer from whose letter the foregoing extracts have been made submits a number of suggestions with regard to policy—and particularly the best method of dealing with the natives—which, although not perhaps of the first importance, are well worthy of attention and consideration. They may be presented briefly in his own words as follows:

(*f*) Settlement of the ownership of landed property.

"Since 1896 lands have been claimed by those who had no right to them. Whole families have met death in one way or another. Public records have been burned, or hidden, in the interest of thieves, and lawful owners have been deprived of their estates. We are the better qualified to deal with this question, as many of the judges in California, New Mexico, and Arizona are familiar with Spanish land-laws. A new title should be given to every piece of land, and no Filipino should be permitted to sit as a member of the Board awarding titles. Moreover, the decision of the Board should be final."

(*g*) Establishment of provincial legislatures with limited powers.

"It is said that to keep a Frenchman in order it is cheaper to amuse him than to fight him. I believe it to be the same with the Filipino. Every one who has lived in the Philippines knows how a well-to-do native looks out of his window for three-quarters of the day, doing nothing—not even reading. That is probably the time when he plots mischief. A legislature with limited powers—practically those of aldermen—and with the full veto power reserved, would give the people something to think about. Then publish the proceedings in the principal languages, and send them to all the towns. I am much mistaken if they do not awaken deep interest, and lead to the formation of political parties. It is, however, a delicate subject, and I advocate it simply as a means of education and diversion. It can be well handled and do good, or poorly handled and work evil."

(*h*) The wearing of badges or other marks of distinction by civil officers.

"I have spoken of the childish nature of the native, and this should be taken literally, not figuratively. Childish amusements please them at all times. A little trick, or a stumble in walking across the floor, often produces a shout of laughter which lasts for minutes. Their extreme sensitiveness is astonishing. Although ordinarily close and economical, they will spend the last cent they have and go hungry in order to have a greater feast than some one else has had. I received an invitation to a baptism at which there were present one string band and three brass bands—this merely to outdo another family. The wearing of badges or other marks of distinction by civil officers may appear trivial and unimportant; but that is where the nature of the child shows itself. Did you ever have a pair of red-topped boots with brass tips?"

(*i*) The re-establishment of the government farm (penal station) in Mindanao.

"Confinement on the island of Mindanao was a dreaded punishment for insurgents (under the Spanish régime), and it would be much to our advantage if the farm were re-established. Many leaders would hesitate before continuing their work, and those who surrendered might be good. The promiscuous releasing of prisoners, after a short term of confinement, is injurious. At a rough guess, ninety per cent. of them return to their old ways, or plot new mischief."

General MacArthur has already taken action in the line of this suggestion, and is now deporting insurgent leaders to Guam.

Information that has reached the War Department since I began the preparation of this series of articles encourages the hope that the insurrection has passed through its most serious phase, and that resistance to our armies will henceforth diminish in extent and weaken in force. We should not allow our wishes and hopes, however, to blind us to the fact that the situation is still serious and threatening, and that we may be com-

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pelled to maintain a force of fifty or sixty thousand men in the Philippines for a term of years. There is no general pacification as yet, and guerrilla warfare may continue for a long time.

The Seminole Indians, although they numbered only about four thousand, resisted the forces of the United States for a period of seven or eight years, and their complete subjugation cost hundreds of lives and $10,000,000 in treasure.

The Dutch, in Sumatra, have been fighting the Atchinese—a Malayan people—ever since 1873, and in the attempt to subdue and pacify them have sacrificed thousands of lives and more than $100,000,000 in money. There has been an annual deficit in the insular budget every year since 1878, and in 1899 the revenues of the island were only $53,568,000, while the expenditures, including colonial administration and the cost of military operations, were $58,310,000. The Filipinos are not as warlike a people as the Atchinese, and it is in the highest degree improbable that they will, or can, resist our armies for five, still less for twenty-five, years; but guerrilla warfare of a troublesome and expensive if not serious kind is easily maintained in a mountainous tropical country like the Philippines, and a comparatively small part of the population, if it remain hostile and irreconcilable, may harass and annoy us for years.

General MacArthur, in his latest report, says: "The conclusion is unavoidable that, in ultimate form, the archipelago will assume the appearance of one or more self-supporting commonwealths, with a population attached to their institutions, and capable of maintaining them even in the improbable event of the withdrawal of the creative power; but, in the light of existing conditions, it is difficult to realize that there is any possibility of such a future for the islands, especially so as, for the present and for many years to come, the necessity of a large American military and naval force is too apparent to admit of discussion."

Meanwhile, we are spending $113,000,000 per annum in supporting our army; we are losing in the Philippines, every year, through battle and disease, about fourteen hundred officers and men; and we are making material for a Philippine pension list which, in the opinion of Senator Hale, will eventually include every soldier now serving in the archipelago.

The American people at present are supporting this burden and bearing this loss philosophically, if not cheerfully, and the President and advisers, with the aid of the army, the navy, and the Taft Commission, are striving, honestly and sincerely I think, to restore order in the Philippines, and to give the natives a better government than they have ever enjoyed, and a better one than they could set up or maintain for themselves.

But what will be the attitude of the American people toward this question four years hence, if the Filipinos continue to resist, or if they compel us to hold them in subjection by means of a large standing army?

That we have inspired a considerable part of the Philippine population with a feeling of intense hostility toward us, and given them reason for deep-seated and implacable resentment, there can be no doubt. We have offered them many verbal assurances of benevolent intention; but, at the same time, we have killed their unresisting wounded; we hold fifteen hundred or two thousand of them in prison; we have established at Guam a penal colony for their leaders; and we are now resorting, directly or indirectly, to old Spanish inquisitorial methods, such as the "water torture," in order to compel silent prisoners to speak or reluctant witnesses to testify. That the present generation of Filipinos will forget these things is hardly to be expected.

The most noticeable tendency that has manifested itself in the progress of the war is a tendency toward greater severity—not to say cruelty—in our dealings with the natives. There is a good deal of evidence to show that, if we did not kill unresisting Filipino prisoners and wounded in the beginning, we have come to it at last. Soldiers just back from the islands do not hesitate to admit the bayoneting of the wounded, and their admission has strong confirmation in the official reports of generals in the field. General MacArthur, for example, gives, without comment, the following statistics of Filipino killed and wounded in the ten months ended November 1, 1900: "Killed, 3,227; wounded, 694."

The normal proportion of killed to

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wounded, as shown by our own losses in the Philippines and elsewhere, is 1 to 2 or 3. In the case of the Filipinos this proportion is more than reversed, the killed exceeding the wounded in the proportion of 4.6 to 1. The irresistible conclusion is that we increased the number of killed by putting to death the wounded. If there be any other explanation of the figures, it has not been suggested to me, and no other explanation suggests itself.

It is a melancholy fact, which has recently had bloody illustration in China, that soldiers of civilized nations, in dealing with an inferior race, do not observe the laws of honorable warfare as they would observe them were they dealing with their equals and fighting fellow-Christians. They refer to the dark-skinned native contemptuously as a "chink," a "nigger," or a "goo-goo," and treat him often as they would never think of treating a beast. For the American soldier in the Philippines—harassed by concealed foes, shot at from ambush, waylaid in places where he has not half a fighting chance, and forced to endure, for hours and days at a time, the strain of unseen but deadly peril—there is perhaps some excuse; but I had hoped that men of our race and nationality would show, even to a "nigger" or a "goo-goo," the generosity as well as the courage of the American character.

For the practice of torture in the Philippines there is no excuse whatever; and yet that we have sanctioned, if not directly employed, the "water torture," as a means of extorting information from the natives, seems certain.

An officer of the regular army now serving in Luzon, from whose letters I have already made quotations, describes the "water torture," as practiced by Maccabebe scouts in our service, as follows:

"A company of Maccabebes enter a town or barrio, catch some man—it matters not whom—ask him if he knows where there are any guns, and upon receiving a negative answer, five or six of them throw him down, one holds his head, while others have hold of an arm or a leg. They then proceed to give him the 'water torture,' which is the distention of the internal organs with water. After they are distended, a cord is sometimes placed around the body and the water expelled. From what I have heard, it appears to be generally applied, and its use is not confined to one section. Although it results in the finding of a number of guns, it does us an infinite amount of harm. Nor are the Maccabebes the only ones who use this method of obtaining information. Personally, I have never seen this torture inflicted, nor have I ever knowingly allowed it; but I have seen a victim a few minutes afterward, with his mouth bleeding where it had been cut by a bayonet used to hold the mouth open, and his face bruised where he had been struck by the Maccabebes. Add to this the expression of his face, and his evident weakness from the torture, and you have a picture which, once seen, will not be forgotten. I am not chicken-hearted, but this policy hurts us. Summary executions are, and will be, necessary in a troubled country, and I have no objection to seeing that they are carried out; but I am not used to torture. The Spaniards used the torture of water, throughout the islands, as a means of obtaining information; but they used it sparingly, and only when it appeared evident that the victim was culpable. Americans seldom do things by halves. We come here and announce our intention of freeing the people from three or four hundred years of oppression, and say 'we are strong, and powerful, and grand.' Then to resort to inquisitorial methods, and use them without discrimination, is unworthy of us, and will recoil on us as a nation."

It is painful and humiliating to have to confess that in some of our dealings with the Filipinos we seem to be following more or less closely the example of Spain. We have established a penal colony; we burn native villages near which there has been an ambush or an attack by insurgent guerrillas; we kill the wounded; we resort to torture as a means of obtaining information; and in private letters from two officers of the regular army in the Philippines I find the prediction that in certain provinces we shall probably have to resort to the method of reconcentration practiced by General Weyler in Cuba.

Was there ever a stranger illustration of the irony of fate than that presented by such a situation as ours? We generously undertake to free eight million Filipinos from the tyranny and cruelty of Spain; and then, in the effort to convince them of the benevolence of our intentions

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and make them accept the blessings of security and peace, we find ourselves following the example of General Weyler and resorting—if not forced to resort—to the old Spanish methods—murder, torture, and reconcentration. That such methods are general, or that they have the approval or sanction of any considerable number of American officers, I refuse, at present, to admit or believe; but that a wounded Filipino should ever have been bayoneted to death by an American soldier, that a defenseless prisoner should ever have suffered the "torture of water" under the American flag, is reason enough for humiliation and shame. "War," perhaps, "is hell," as General Sherman said; but it need not be hell with Spanish improvements. If we cannot subdue and pacify the Filipinos without resorting to murder, torture, and reconcentration, we are evidently engaged in an enterprise from which we shall never derive either satisfaction or honor.

Abundant Life[1]

By Lyman Abbott

"I am come that they might have life, and that they might have it more abundantly."—John x., 10.

IN these words Jesus Christ defines the object of his mission. I would not lay too much stress upon a single phrase in a single chapter; but this definition of his mission is one which is abundantly confirmed by his utterances elsewhere. In the very beginning of his ministry he goes, you remember, into the synagogue at Nazareth, the book of Isaiah is given to him, he reads that chapter which we have read together this morning,[2] and then he tells the people there assembled that he has come to fulfill the promise of that chapter. And if you recall it at all, you will remember that the promise of that chapter is a promise of life to the Jewish people, and through the Jewish people to the Gentile nations. He has come to give that life. In the close of his ministry he gathers his disciples together, and, after giving them some personal, specific instructions, he offers a prayer to his Father; and these are the words with which his prayer begins: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they should know thee the only true God, and Jesus Christ, whom thou hast sent." He declares, in this personal communion with his Father in the end of his ministry, as in that sermon in the beginning of his ministry, that the reason of his coming into the world was that the Father has inspired and sent him that he might give life. This, then, is the object of Christ's coming into the world—to give life.

Christ is often treated as though he were the founder of a religion. It is said, "Confucius founded a religion, Siddartha founded a religion, Mahomet founded a religion, Jesus Christ founded a religion: let us look at these religions and see which is the best; let us have a study of comparative religions." I do not object to such study of comparative religions; perhaps I shall make a little comparison myself, later on. But Jesus Christ is not the founder of a religion. That is not what he came into the world to do. He came to give life, not to found a religion.

And the distinction is important, fundamental, far-reaching. A religion has a body of doctrine, a creed, a definite, specific message which it is to give to the world. But Jesus Christ formulated no doctrine, framed no creed, propounded no system of theology. He did not come for that purpose. The Roman Catholics go to the teaching of Christ, construct out of it a system, and say, "This is Christ's teaching;" the Lutherans construct their creed and say, "This is Christ's teaching;" the Calvinists construct theirs, and say, "This is Christ's teaching;" the Methodists theirs, and say, "This is Christ's teaching;" we Orthodox ours, and we say, "This is Christ's teaching;" our Unitarian friends theirs, and say, "This is Christ's teaching." But the truth is that Jesus Christ did not come to give a creed,

[1] A sermon preached in the Old South Church, Boston, Sunday, September 16, 1900. Reported by Martha D. Leland, and revised by the author.
[2] Isaiah, chap. lxi.

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Roman Catholic or Lutheran, Calvinistic or Arminian, Orthodox or Liberal. That was not his purpose. He came to stimulate men to do their own thinking. He came to give them intellectual life. He did not come to teach us what to think; he came to quicken us to do our own thinking. And so far from its being the shame of Christianity that we are divided into schools of thought, it is its glory. This is just what Christ came for: to set us all a-thinking on the great problems of life, of duty, of eternity. And inevitably, if we do this, we shall think out into different results.

When I was a boy at college, it was the custom in most colleges—happily it was not in mine—for the professor to propound a system of philosophy. He had a text-book, and the college boy was expected to study the text-book and to repeat that which he learned from it, and he was measured by the accuracy with which his thinking conformed to the thinking of the text-book or the teacher. I remember one young lady asking her preceptor at boarding-school, "When we study Butler's Analogy, must we repeat it word for word?" and the preceptor answering with fine sarcasm, "If you think you can put Butler's thoughts in better words than he did, you are welcome to do so." The pupil was expected to get the precise teaching, and if possible the precise words. It is not so to-day in any great college or university. The teacher of philosophy does not try to make his class think alike; he tries to make them *think*. And if, at the end of the term, he finds them all repeating by rote the same lesson in the same way, he rightly condemns his own administration. It is the fault of our public-school system that it runs all the minds into one channel, turns them into one mold, makes all the children write with the same handwriting and think the same thoughts. It is our misfortune that our organization is so large; that there are so many pupils and so few teachers. It is perhaps unavoidable, but it is the defect and not the glory of our public-school system; nor will that system be what it ought to be until it turns out boys and girls who do their own thinking and do not take ready-made the thinking of others. What Jesus Christ came into the world for was to teach men and women to do their own thinking. He did not give them a creed.

Turn to his instructions and see how he prodded the minds; see how he stirred them. He gathers his disciples together when he has been a year with them, and what does he say? Does he tell them that he is the Messiah, that he is divine? He says to them, "Whom do men say that I am?" and then, "Whom do ye say that I am?" He endeavors to evoke their own thinking. He is speaking to the great congregation in Jerusalem, and he tells them the story of the two sons, the one who said to his father, "I go, sir," and went not, and the other who refused to go, but afterwards repented and went. He draws no conclusion, but says to them, "Which was the obedient son?" They are to think for themselves. He tells the story of the good Samaritan, and draws the contrast between the heretical and apostate Samaritan, who was philanthropic, and the priest and the Levite, looked up to by all, who were not. He does not decide which was right; he asks the man before him, and so stirs him to do his own thinking. He habitually throws out his thoughts in epigrammatic forms, in paradoxical forms, on purpose to stir the minds to think. Many imagine that they can spend all their week in thinking of bonds and stocks, of farms and investments, of speculations and business ventures, of society engagements, receptions, calls, and what not, and then come into church on Sunday and take the net result of somebody else's thinking, and be accounted religious because they have done so. But Christianity requires us to *think*, not to accept other people's thoughts. What Christ came to do was to stir men's thoughts, to direct their attention, to teach them to put their minds, not on things below, but on the things that are above; to think of duty, of honor, of justice, of love, of God, of the eternal, the immortal, the invisible world; and, thus thinking, to work out the results of their thinking for themselves. But if there are some who come into the church content to take another's creed and the product of another man's thinking, there are others who say, "You all differ in opinion, you come to different conclusions; therefore I do not believe in creeds." That is, I do not believe in thinking on

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the great eternal topics of life, or else do not believe in so thinking as to reach a result. Tell me frankly, is not that a curious result to reach: many men, many minds, many conclusions—therefore I will not use my mind at all, nor come to any conclusion?

A religion must have a ritual; it has a peculiar or appointed method of expressing devotion toward God; and we go to the New Testament to find out what is the Christian ritual. The Roman Catholic frames a ritual and says, "This is Christ's;" the Episcopalian a ritual and says, "This is Christ's;" the Congregationalist his ritual—or his rituals, for I find no two congregations worshiping according to the same form—and says, "This is Christ's ritual;" and, finally, the Quaker his—for there is a ritual of silence as well as of speech—and says, "This is Christ's ritual." They are all right and all wrong. Christ did not come to tell us how we are to approach God. He came to inspire in men the spirit of reverence and love, of devotion, faith, humility, and left them to find an expression for this experience, each one according to his own temperament. If we have these experiences, if they are common experiences, we shall wish to gather from time to time under one roof, to give common expression to the common experience. But how? Ah, there is no one Christian way! Suppose the birds should argue thus?—the robin should say, "The only way to sing praise to God is at four o'clock in the morning from a bough;" the quail should say, "The only way to sing praise to God is in the early afternoon from the meadow;" the whip-poorwill should say, "The only way to sing praise to God is in the gloaming of the evening, with a song of melancholy." The birds are too wise for that; they leave sectarianism to men and women. Wherever men and women are gathered—conscious of sin to express their sorrow for it, conscious of God's goodness to express their gratitude to him, conscious of need and reaching out hands for help, conscious of the supply of need and taking God's gift of grace and going forth with new courage—whether it be Roman Catholics bowing before the crucifix, or Quakers speaking in a voiceless utterance their praise and prayer, God sees the heart that worships, and God accepts. What Christ came for was to inspire us with the spirit of worship, not to direct the channel or the form of worship.

And here again, if there are those who lay stress upon the method, there are those who discard the spirit. If there be reverence for God, love for him, trust in him, it will find some sort of expression. It will not find its expression in a bicycle ride or a game of golf or a reading of the Sunday newspaper. I am not discussing the question whether it is right to read Sunday newspapers, play golf, or ride bicycles on Sunday. But of all the cant that is a-going, I sometimes think the worst, because the most insincere, is that of men who discard all worship and then talk of "worshiping God in Nature's great temple." If, indeed, you do go to the sea where the waves break upon the shore, or to the mountains in the great amphitheater, that in the silence of the hills or at the music of the sea your heart may be lifted up in prayer and praise, in penitence and gratitude, then that is worship. But golf and bicycling and Sunday newspapers are not.

As Jesus Christ did not organize a creed, nor organize a ritual, so neither did he organize a church. A religion must have an intellectual expression in a creed, a worship-expression in a ritual, and a living, acting expression in an organism; but Jesus Christ framed neither a creed, a ritual, nor an organization. On one occasion he wanted to preach in all the villages and towns of Galilee, and he had not time to do it himself; so he preached in the larger towns, and selected twelve disciples to preach, two by two, in the smaller villages. A little later he wished to preach similarly in Perea. It was a larger district, and he needed more helpers. Here also he preached in the larger cities, and sent seventy others, two by two, to bear his message. These are the only approximations to organizations that you can find in the life of Christ—both temporary, both ended when the work was done. He did not come to tell us whether to organize under a pope or a bishop or a presbytery or in independency; he came to inspire us with the spirit of loyalty, and then he left us to form our own organizations in the way best fitted to our own time, our

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own place, and our own circumstances. Life is a great deal larger than any organization which life produces. Spring is more than the flowers, more than the grass, more than the budding trees, more than the singing birds, more than the awakening of any one thing in nature; it is the awakening of all nature. It shows itself in all these various ways. Jesus Christ did not come to tell men how they were to unite in their activity; he came to inspire them with the spirit of activity, and left them to frame their own methods of work, as he left them to frame their own methods of worship and of thought.

Jesus Christ came to give life, and to give it more abundantly. In giving this life there are various instruments that he uses. This morning I wish to speak of three.

In the first place, he uses the church. The church is an instrument for imparting life. It is not a society for ethical culture, it is not a body of men and women who have united to constitute a school to teach men and women their duties one toward another. It does this. It must do it, if it fulfills its function as life-giver. But this is not its prime object. This is not the church of Christ. It is not a school of theology. It is not a body of men and women who have organized for the purpose of teaching men what they should think about God, about eternity, about duty. It does this. It must do this, if it be faithful to its function. But this is not its function. The church is, above all things else, a life-giver. It is a body of men and women who love God, who are loyal to him, who desire to see his kingdom come in the world, and who are trying to do what they can to bring about that kingdom—first in themselves, next in their households, next in the community about them, last of all in the whole great world. This is what the Bible calls the Church of the Living God—a body in which he truly dwells, because his temple is with the contrite and those who are broken at his word. And the church is a body of men and women who are contrite, who are sorry when they have done wrong, who wish they could do better, who are striving toward nobler life. The church, therefore, is to be measured by the life it imparts.

The church is like a river; the figure is Biblical. The river rises in the mountains and comes flowing down over the rocks, dancing and singing in the glee of its early youth; it comes to the mill-pond, reservoirs there its forces, and drives the busy wheel that grinds out the grist which feeds a thousand families; it flows to the lower levels, and forms pools where the boys come when work is done and plunge within the water and come out refreshed and cleansed by the bath; it flows on into the great meadows, and waters a thousand blades of grass and the roots of a thousand trees that do not so much as know of its presence; and so it goes on to the sea. Like that is the Church of God; now singing glad songs in the sunlight of God's love, now driving the busy wheels of philanthropic and humane industry, now forming great bathing-places where, Sunday after Sunday, you and I come and get our bath and go away cleansed, refreshed, invigorated, helped, and, beyond that, feeding with its beneficence a thousand men and women who either do not know of its existence or know of it only to scoff. How many hospitals or asylums or public philanthropies of any kind would there be if there were no churches? How much honor and integrity, how much honesty and uprightness, how much trust and confidence, if there were none of these reservoirs from which the springs of life are furnished?

The church is the church of God. It receives its life from him. It gives its life out through individual work, through institutional work, through the preached word, through many ministries. No church deserves to be called a church of Christ that is not, in its time and place and generation, a life-giver. I wonder what would become of New England if it should ever lose its churches. They tell me that people are not going to church as much as they used to in New England. They tell me that in the hillside towns the churches are falling into decay because men and women frequent them no longer. They tell me that in the great cities men and women are beginning to forego church privileges and forget church duties. I do not know whether this be true or not; I have learned to distrust somewhat the vague and general statements that are not founded on accurate observation. But this

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I know: it is not more certain that forest fires will sweep the hillside, and meadow fires the meadows, when the wells and springs dry up, than that death and devastation would come upon this fair, beloved New England of ours if ever the springs of its life, the Christian churches, should lose their vitalizing power, should be forgotten and allowed to drop into ruin. I know the faults of the church! I know its follies, its divisions, its coldness, its persecuting spirit, its apathy. But, spite of all, tell me where in human history there is such an organization of men and women, or ever has been, bound together by so splendid a loyalty, holding so heartily the great, fundamental faith in God, in the invisible world, and the living Christ the revelation of them both, and working with an unselfish purpose in the world's redemption, as is to be found in Christ's Church. It is a life-giver.

The second great instrument which is employed by Christ in the giving of life is the Bible. A great many persons regard the Bible as a book about religion; and then the question comes up, "Is this book about religion accurate or inaccurate, fallible or infallible?" They suppose that thirty or forty different men have been appointed to write about religion, and they inquire, "Have they written without any error, or have they made mistakes?" But the Bible is not a book *about* religion at all; it is a book *of* religion. And the difference between a book about religion and a book of religion is a very great difference, though in phraseology it is only the difference of one word. A book about religion would be a book written by men who looked upon religious phenomena as something without themselves, and wrote about them. A book of religion would be a book written by men who had the life of God in their own souls and gave expression to the life which they themselves possessed. This Bible is not a book about religion, it is a book of religion. It is a book written by men who had in themselves the experience of God, who saw God in the world of nature, the world of history, the world of human life. They did not pretend to tell accurately what religious truth is. They formed no creed, they framed no system, they had no philosophy, they inculcated no body of doctrine. They told what they had felt, they testified to what they had seen. "We know, and therefore have we spoken," said the old prophet; "we know, and therefore have we spoken," repeated Paul.

A book is a friend; a good book is a good friend. It will talk to you when you want it to talk, and it will keep still when you want it to keep still—and there are not many friends who know enough for that. A library is a collection of friends. You go into your library of an evening, and you look over its shelves and pick out the friend you want to talk to you. It may be you are wearied and worried with the turmoil of the present and you want to get into the past, and you ask Homer to talk to you. Or you want to forget this world and think of the other, and you ask Dante to talk to you. Or your mind is too weary to deal with such supernal themes, and you ask Thackeray to chat with you. Or you want to know what the nineteenth century itself is, and its essential spirit, and you ask Rudyard Kipling to interpret it to you. A book is a friend; a library is a collection of friends. This Bible is a library. We go to it, not as we go to a school-book, to get information, accurate or inaccurate, errant or inerrant, about something without the men who wrote. It is a library, a collection of friends; and we go to it that we may see what they saw, feel what they felt, walk as they walked, share their struggles with them, ask them to share our struggles with us—that, in a word, we may live their lives. There is not a doubt, not a skepticism, not a perplexity, not a temptation, that assails any honest, earnest, sincere man in this nineteenth century, that does not find some hint or suggestion in that splendid collection of friends—all the more friends because they have been through the dark places I must go through, have known the doubts I must know, have wrestled with the temptations I have wrestled with, have climbed their heights step by step as I must climb—aye, and have wandered off to the right hand and the left from the beaten track, as I, too, wander!

Open your Bible and see. What are the first five books but books of law? And what their characteristic? Infallible and inerrant information about eternal laws? Not at all. Many of them we have long since laid aside; no man thinks

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of obeying them all. But back of them all, transfusing them all, illuminating them all, is the great fundamental declaration, GOD spake these words. Behind all, to the Jewish lawgiver, was God, the authority behind authority. Law was to him the interpretation of the divine. Turn to the books of history. What are they?—accurate and infallible information respecting the great events of the world? They deal with petty events, relatively speaking, insignificant events. The great deeds of great men? No; oftentimes the mean deeds of mean men. But they are written by men who saw God in history. It sometimes seems to me that we look upon life as one might look upon a chessboard in which the pieces played the games themselves. Now it is a knight, now it is a castle, now it is a pawn, now it is a bishop, now it is a king, that moves; and why they move back and forth, and what the end of it all will be, we are puzzled to determine. But these great historians of the past saw God's hand on the chessmen, saw him moving them, and knew that at the end white would checkmate black and sweep the black off from the conquered board. The poetry of the Bible, what is that? Beauty? There is more beauty of form in much English poetry than in much of the Hebrew. Splendor of diction? There is as great splendor of diction in the great modern poets as in the great Hebrew poets. Over the Holy of Holies of the Egyptian temple was written, "Who shall draw aside my veil?" This is the function of the poet—to draw aside the veil, and enable him who has duller eyes to see the life which palpitates behind nature. These great Hebrew poets drew aside the veil; and what they saw as the life which palpitates behind nature and behind human life was God. When clouds gather in the western sky, and the lightning begins to play back and forth, and presently the thunder crashes among the hills of my country home, I like to take the Eighteenth Psalm and read the poet's picture of a thunderstorm as he saw it, so many centuries ago, on the slopes of Lebanon:

Then the earth shook and trembled,
The foundations also of the mountains moved
And were shaken, because he was wroth.
There went up a smoke out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.
He bowed the heavens also, and came down;
And thick darkness was under his feet.
And he rode upon a cherub, and did fly:
Yea, he flew swiftly upon the wings of the wind.
He made darkness his hiding place, his pavilion round about him;
Darkness of waters, thick clouds of the skies.
At the brightness before him his thick clouds passed,
Hailstones and coals of fire.
The Lord also thundered in the heavens,
And the Most High uttered his voice;
Hailstones and coals of fire.
And he sent out his arrows, and scattered them;
Yea, lightnings manifold, and discomfited them.

This is what the poet saw—God behind the thunder-storm.

This is what the Bible is—a book of religion. And we are to come to it, not to get unerring information about either nature or human nature; we are to come to it to get the palpitating heart of humanity, when God is experienced in the soul of the writer.

More than by the church, more than by the Bible, the living Christ comes to give life himself. I see I have taken too much time in that which is of least importance, and left too little for that which is of most—the living Christ. That is what we mean by our belief in the resurrection of Jesus Christ; not a historic event far away, but this: that he who lived then lives now, that he who worked then works now, that he who spake then by the lakes of Galilee can speak now. He comes that he may give life; and if we want to know what that life is, we have but to read the story of his own life and see how he lived, who cared not for fame or pleasure, who cared not for wealth or honor, who put behind him the things that most men seem to care most for, and gave himself to love and to service and to sacrifice. This is the life he comes to give; this is the life he comes to call us to. Do we want it? Turn to his Sermon on the Mount, and see how he characterizes life. "Blessed are the poor in spirit, for theirs is the kingdom of God. Blessed are the meek, for they shall inherit the earth. Blessed are the peacemakers, for they shall be called the sons of God. Blessed are ye when men shall persecute you, and despitefully use you, and speak evil of you falsely for my name's sake." Are these the blessings that you and I want?

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I do not mean here, this Sunday morning, in this Old South Church, but I mean to-morrow on State Street, to-morrow in the social circle, to-morrow in the school. Are these the beatitudes that you can write over your counting-room desk, over your kitchen and parlor? Or are they these: "Blessed are the high-spirited, for theirs are the kingdoms of this world. Blessed are the grasping, for they shall get the earth. Blessed are the war-makers, for they shall sit in the seats of the mighty. Blessed are ye when all men shall speak well of you, and ye shall be popular and famous"? Which are our beatitudes? Do we really want the Christ life? That is what he has come to give us. Through Bible, through church, through his own personal touch with men, he has come to give us the life that is love and service and sacrifice. This is what I come here for this morning; to offer you the life which he bids me offer to you. I leave with you this question: Is this the life you want? He says it can be had for the seeking; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

The "Middle Class" Queen

By Arthur R. Kimball

IN all that has been said in tribute to Queen Victoria it remained for Lord Salisbury to say the unexpected but significant word. Speaking of her "extraordinary knowledge of what the people would think," Lord Salisbury adds: "I have said for years that I always thought that, when I knew what the Queen thought, I knew certainly what view her subjects would take, and especially the middle classes of her subjects."

This is only another way of saying that the Queen best understood the point of view of those of her subjects with whom she came least in contact. That, for example, Lord Salisbury himself should in this defer to her, a man whose trade, whether as journalist or politician, it has been to study and understand the middle-class attitude so largely determinative of public opinion, is surely a most extraordinary confession. It is interesting to note, with the London "Spectator," how few opportunities the Queen had of "getting at" the middle classes at first hand. With the aristocratic classes she was, of course, in constant association; while in the case of the lower classes the association was as constant, if not so general, because of the friendly human interest she took in all her servants and the tenants on her estates. But royalty and the middle classes have few points of contact. Now and then their representatives rise to leadership in politics and become members of the Cabinet. Of such as these John Bright and Joseph Chamberlain are conspicuous examples. Again, an eminent bishop or medical man, who enjoyed the Queen's confidence, may have sprung from the middle class. Or, again, in visiting some provincial town she may have been the guest for a night or two of "some eminent merchant or manufacturer." But each and all of these are "selected cases," rare types, not representative of the average thought and sentiment of the great middle class itself. By their exceptional character they accentuate the Queen's aloofness from a life of which she was by seeming intuition so accurate an interpreter.

In the case of the Queen, however, this was not a seeming intuition, in the sense of some strange, unaccountable power of divination, but the intuitive sympathy of a real like-mindedness. Undoubtedly her imagination was quickened in realizing conditions of which she had only first-hand hints, by conversation with people who knew those conditions, and by reading the newspaper and the novel. But these at best could have gone only a little way. Back of it all lay the fact that the Queen was not of the world that she was in, the court world of gayety and display, even when it was not the world of frivolity and excess. The dominating note, the charm, of her character was simplicity and sincerity. Though not a Puritan in externals, the Queen, as the London "Spectator" says, "had in a conspicuous degree the Puritan virtues—the love of purity itself, the loyalty to truth, the

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steadfast adherence to duty, and the conscious dependence on God." These are the inherited virtues that still persist in England's great middle class. It was mainly because these virtues meant the same to the Queen as to these modern representatives of seriousness that she intuitively understood them when a man of the world, like Lord Salisbury, might go astray.

The facts of life often carry the most unlooked-for comment on social philosophy. In speaking of sympathy and individual isolation so acute an observer as Mr. Howells makes one of his characters say, "We understand each other a little if our circumstances are similar." What could be more dissimilar than the circumstances of the Queen and the middle classes to whose views she gave intuitive interpretation? The essential of such sympathetic understanding may be least of all, as in her case, a matter of outward conditions. It consists far more of what has been called a real like-mindedness, the same inward point of view.

Rhodes's History of the United States[1]

WHILE there is still no one work which covers satisfactorily the entire history of the United States, there are now three works, practically consecutive, which cover our entire history in a manner eminently satisfactory. Mr. Fiske's books depict brilliantly our historical development from the discovery of America to the end of the "critical period" between the recognition of our independence and the adoption of the Federal Constitution. Mr. Schouler, in soberer colors but in clearer outline, traces our development from the adoption of the Constitution to the outbreak of the Civil War. And, finally, Mr. Rhodes's four volumes now before us present, on a canvass almost as brilliant as Mr. Fiske's and as true in its perspective as Mr. Schouler's, the struggles of the epoch of what may fitly be called the second American revolution.

It is, of course, bold praise to say that any book renders the judgment of history upon a period some of whose actors still take part in our public life, but Mr. Rhodes's book seems to merit this praise. It has none of the timidity which often serves as a cheap substitute for impartiality in books dealing with events on which opinion is still divided, but it has at the same time none of the partisanship with which participants in events are accustomed to regard them. The author's sympathies are, indeed, warmly on the side of those who were struggling to extend human liberty, but so are the sympathies of every good historian of distant periods. The children even of those who stoned the prophets return to build their sepulchers; and Mr. Rhodes merely records the calm judgment of the children of the old slaveholders in his criticism of the great vested wrong of a generation ago. Were his sympathies less clear, his judgments would be less sure. That which is important to historical judgment is not weakness of sympathy with the cause of humanity, but the constant recognition of the common humanity of friends and foes in the struggle through which this cause was advanced. There is no such thing in history as a conflict between those who are evil and those who are good. Many causes have been wholly good, and many more have been wholly bad. But among those who fought on one side or the other, birth, training, and environment have been the important selective factors, rather than private character or even public spirit.

This is what the reader of Mr. Rhodes's volumes continually feels regarding the struggle for the overthrow of slavery, and this is what marks their fidelity to truth. There is no glossing over of the evils of slavery; on the contrary, they are set forth as clearly in these pages as in those of "Uncle Tom's Cabin." The charges of the abolitionists are wholly sustained. But the statements marshaled together to depict these evils are mainly from Southern writers; and the essential kindliness of the better type of slaveholders is never lost to view, and their superiority in point of manners to their farmer and tradesman critics at the North is recognized

[1] *History of the United States from the Compromise of 1850.* By James Ford Rhodes. The Macmillan Co., New York. 4 vols. $10.

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as explaining the sympathy they received from the aristocracy of England as well as that of the North. When party differences over slavery begin to occupy the scene, the reader is never allowed to forget that strong party attachments kept liberty-loving men in the "party of Jefferson and Jackson," while similar influences made Republicans of men who were completely out of sympathy with the abolition tendencies of their radical associates. Still more completely, however, are partisan classifications put aside when the author deals with the attitude of Northern voters regarding the preservation of the Union. Secretary Black, of Buchanan's administration, stands out as a preserver of the Union to be ranked along with Andrew Jackson; and the support given to Lincoln by Douglas and the War Democrats is shown to have been as essential as Lincoln himself believed it. Finally, and most striking of all, the campaign for Vallandigham, the arch-representative of the "copperhead" Democracy, is shown to have been, not only in the minds of the mass of Ohio Democrats, but in very truth, a vigorous protest against usurpations of authority by President Lincoln which the Supreme Court of the United States has condemned in a case precisely analogous. Mr. Rhodes's condemnation of the course of Lincoln in sustaining the arbitrary arrests which made Vallandigham a popular hero is as convincing as if it came from a court of appeals; and the clearness with which it is given shows how completely the partisan is lost in the historian.

There remains to be noted the almost inexhaustible scholarship which Mr. Rhodes's volumes disclose. This scholarship has nothing in common with that of the student theses with which we are now being submerged. Instead of putting in the foreground the great masses of ore which his researches have brought to light, he uses only the refined product. The careless reader will often fail to see how many volumes and files must have been studied to verify single sentences, but the work which has been hidden out of sight is as important to the masterpiece as that which is presented. We are informed that the author earned a competency in business before he devoted himself to history. If this be so, the critic is forced to recognize that there is no sign of the *nouveau savant* in his work. He is not only the master of his subject now, but has been for so many years that his "forgettery" has had time to discard the insignificant details, while his memory retains the significant. The learning which is embodied in the work has become a part of the author himself, and is instinct with life and power. He might have given us a great archive of historical materials; he has given us a great but compact history.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Abraham Lincoln. By Joseph H. Choate. Thomas Y. Crowell & Co., New York. 5×7½ in. 38 pages. 35c.

The authorized version of the address delivered by Mr. Choate before the Edinburgh Philosophical Institution last November.

Abraham Lincoln: His Book. A Facsimile Reproduction of the Original, with an Explanatory Note by J. McC. Davis. McClure, Phillips & Co., New York. 3×5 in.

A unique and valuable piece of facsimile printing.

Arithmetic: How to Teach It. A Monograph. By Frank H. Hall. The Werner School Book Co., New York. 5×7½ in. 54 pages. **Arithmetic Primer (The).** By Frank H. Hall. Illustrated. The Werner School Book Co., New York. 5½×7½ in. 107 pages. 25c. each.

These two books taken together form an interesting introduction to the theory and practice of arithmetic.

American Workman (The). By E. Levasseur. An American Translation by Thomas S. Adams, Ph.D. Edited by Theodore Marburg. The Johns Hopkins Press, Baltimore. 6×9¼ in. 517 pages. $3.

This volume is the outcome not merely of a singularly thorough study of the literature bearing on labor questions in the United States, but also of the author's personal investigations into the life of our working people. He entered upon the study with sympathies as liberal as those of De Tocqueville or Bryce, and the result of his work must be to make the working people of America better understood by the scientists of Europe. To Americans its great value is that it puts in orderly form the information contained in a thousand

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and one labor reports, and expresses the first-hand judgments of a European investigator who had previously won an international reputation by his history of the working classes in France.

At the Sign of the Harp. By Arthur Upson. The University Press, Minneapolis, Minn. 5×6½ in. 71 pages. 50c.

A thin volume of verse by a young poet, with a very modest preface, in which it is described as a "Record of Echoes." Like most early poetry, one finds it reminiscent of older writers; but one finds also grace and ease, and a touch of imagination which gives one the hope that the next volume will show deepened individuality and diminished influence of earlier poets.

Beneath Hawaiian Palms and Stars. By E. S. Goodhue. Illustrated. The Editor Publishing Co., Cincinnati. 5½×8½ in. 248 pages.

As a guide to the Hawaiian Islands this book may well stand in the place of Baedeker until Baedeker appears. We have in this volume a welcome amount of picturesque detail, however, which would be ruthlessly ruled out from the Leipsic publications.

Born to Serve. By Charles M. Sheldon. The Advance Publishing Co., Chicago. 5×7½ in. 246 pages. 50c.

What a great many people, wise and otherwise, have thought upon the many sides of "the servant-girl problem," Mr. Sheldon has woven into this entertaining and instructive story of a college-bred girl, who undertook, in the pursuit of a noble ideal, to become a domestic servant, and what came of her undertaking. No utopian prescription for the chronic complaint is advanced among suggestions which the story carries to reasonable minds. Chief among these is the need of more humane consideration for the servants on whom the comfort of a home depends. The noble Christian truth that George Herbert proclaimed runs through the book:

> If done beneath Thy laws,
> Even servile labors shine;
> Hallowed is toil, if Thou the cause,
> The meanest work divine.

Comforting Thoughts. Spoken by Henry Ward Beecher in Sermons, Addresses, and Prayers. Arranged by Irene H. Ovington. Introduction by Newell Dwight Hillis. Fords, Howard & Hulbert, New York. 4½×7 in. 153 pages. 75c.

Conquest of London (The). By Dorothea Gerard (Madame Longarde de Longgarde). F. M. Buckles & Co., New York. 5×7½ in. 321 pages. $1.25.

Four orphan girls come to London to spend some money left them by an old uncle. They have good times followed by hard times, and their domestic and love affairs are woven into a story of tolerable liveliness.

Daunay's Tower. By Adeline Sergeant. F. M. Buckles & Co., New York. 5×7½ in. 405 pages. $1.25.

A love story of considerable complication and some improbabilities.

Eudemon: Spiritual and Rational. By David Newport. The J. B. Lippincott Co., Philadelphia. 5½×9 in. 527 pages.

This is the journal of a member of the Society of Friends of the non-orthodox, or "Hicksite," branch. Descended from a Quaker ancestry through two centuries, his mother being also an esteemed minister among the Friends, he was in his forty-ninth year brought forward as a minister by an irresistible inward call. The sixteen years subsequent thereto are covered by this journal, the only unity of which is the unity of a consecrated life. Memoranda of all sorts are blended with critical comments on the Scriptures and theological doctrines, evincing wide reading, deep piety, a pure spirit, and radical variance with orthodox opinions. Numerous letters and short papers on religious and theological subjects conclude the journal. To read it is to see that sweet saintliness and stark "heresy" are quite compatible. The fanciful title "Eudemon," a Greek adjective signifying "blest," is substantially vindicated, though in point of form it seems a mistake for the noun *eudemony*, "blessedness."

Enquiry Concerning the Principles of Morals (An). By David Hume. Reprinted from the Edition of 1777. The Open Court Publishing Co., Chicago. 5×7½ in. 169 pages. 25c.

Hume himself regarded this work, originally published in 1751, as "incomparably the best" of all his writings. But it leaves the specific quality of the moral sentiments, as Professor Sidgwick remarks, a fact still unexplained.

Handy Book of Horticulture (A). By F. C. Hayes, M.A. Illustrations. E. P. Dutton & Co., New York. 5½×7½ in. 225 pages. $1.50.

The past few years have been characterized by the publication of an unusual number of books on gardens and gardening. The reason for such publication, especially in this country, is a cause for congratulation. The happily growing tendency among our urban folk to change their residences to the country for part of the year, and in many cases for the entire year, no matter what occupation there may be in town, emphasizes the value of books which minister to the pleasure and profit of country-lovers. Among the instincts which will not down, the love of gardens and gardening is as primal as any. From Adam's day to our own, men have sought rest and refreshment in such pleasant work as that indicated in the present volume—one of the most practical of recent books on horticulture. Foreigners have had too much reason for their universal opinion that the one thing needed to perfect American civilization is a little daily leisure. They urge, with justice, that the lack of repose observable in the nervous manner of most Americans is largely due to our neglect to take necessary recreation every day. No recreation is at once so physically restful or so mentally absorbing as that of spending an hour a day in a garden. This is now being recognized more and more, we are glad to add, with its corresponding beneficial results on individual, community, and national life.

Handy Man Afloat and Ashore (The). By Rev. G. Goodenough, R.N. Illustrated. Small, Maynard & Co., Boston. 5×7½ in. 252 pages. $1.50.

At the Queen's funeral the other day, when the horses which drew the gun-carriage bearing the Queen's body became restive, "the Queen's handy men" were called in. An old writer describes the genuine man-o'-war's-man as one who would "make brooms, milk the cow, play

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at cricket, march, fight, run, dance, sing, play the fiddle, smoke a pipe, drink a glass of grog (or more!), and mind the baby." Mr. Goodenough tells us here how in the British navy Jack works, plays, and fights; how a youngster may rise from the ranks; what training-ships are like; and how the sailor gets his skill, his love of adventure, his jollity. There are many pictures and good stories interspersed.

Harvest-Tide. By Sir Lewis Morris, Knt., M.A. Thomas Y. Crowell & Co., New York. 5×7½ in. 168 pages. $1.25.

As an inspiration to moral progress, a particularly strong poem in this exquisitely printed volume is "The March of Man." Sir Lewis Morris sings the story of man's advance from barbarism to Christianity, with what, in praise of another Welsh poet, he calls "Cymric melody and grace." But he also sings with a contagious conviction. There are other notable things in this latest volume by Sir Lewis—"A Georgian Romance," for instance. An impressive element is the poet's wistful admission of growing age. He looks back regretfully to the days of his youth:

> Ah me! how far they seem, and yet
> So strangely nigh!
> Age might its slower limbs forget,
> Its dimmer eye.

Yet he looks beyond to a heavenly vision:

> . . . Such transforming radiance grown divine
> As never on the sad old earth might shine.
> And hark, the long-hushed tones of homely love,
> And lo! the clear, calm eyes which looked above.
> Yea, here or leagues beyond the farthest sun
> Nor life nor love are done!

Heiress of the Forest (The). By Eleanor C. Price. Thomas Y. Crowell & Co., New York. 5×8 in. 382 pages. $1.50.

This readable book seems equally remarkable in plot, in character-drawing, in style, and in historical accuracy and significance.

Herods (The). By Frederick W. Farrar, D.D., F.R.S. Thomas Whittaker, New York. 5×7½ in. 236 pages. $1.

The story of this remarkable family of princes, five of whom ruled more or less of Palestine in the time of Jesus and his apostles, is far from delectable reading. It must be told, however, for an exhibition of the earliest environment of Christianity, and of the evil days that darkened over Judaism as its great catastrophe drew on. Dean Farrar's narrative is introduced by a succinct sketch of Jewish history after the return from Babylon to the rise of the Herods. Tables and notes of use for readers of the New Testament are subjoined in an appendix.

Hero Patriots of the Nineteenth Century. By Edgar Sanderson, M.A. Thomas Y. Crowell & Co., New York. 5×7½ in. 329 pages. $1.50.

While this is a capital boy's book, it will appeal equally to older readers. Bolivar, Bozzaris, Garibaldi, Andreas Hofer, are among the names coming quickly to mind as one glances at the book's title. Nor do the contents disappoint. With much picturesque detail, not only are these heroes here described, but other less-known heroes as well; indeed, a notable value of the book lies in its acquainting the world with such men as those great Muslims, Schamyl and Abd-el-Kader of the Caucasus; with Martin Diaz, the Spanish guerrilla chief; above all, with Daniele Manin, the Venetian patriot.

Historical New Testament (The). A New Translation. Edited by James Moffatt, B.D. Charles Scribner's Sons, New York. 5½×9 in. 726 pages. $4.50.

Here is another splendid output of learning from a Scotch manse. Introduced by some seventy pages of prolegomena and twelve elaborate historical tables, the canonical books follow, beginning with the first letter of Paul to Thessalonica, and ending with the second epistle of Peter. Minor differences excepted, this chronological arrangement is in substantial agreement with the trend of recent critical study. The several sections of the work are accompanied with special introductions to the Pauline Letters, the Synoptic Gospels, etc., and these are furnished with a full apparatus for the critical student. The difficulty of obtaining permission to reprint the Revised Version (!) is the author's sufficient vindication for presenting his new translation, made directly from the recently edited critical text of Professor Nestle. A noticeable feature of it is the poetical parallelism into which are cast many of the sayings and discourses of Jesus, and many other passages. Differences of type here and there indicate supposed differences of authorship, as in the eschatological discourse of Jesus in Mark xiii., Matthew xxiv., Luke xxi., where the evangelists are regarded as having incorporated with the sayings of Jesus a "small apocalypse" already existing in written form. The volume concludes with an exhaustive appendix on the hypotheses of interpolation, compilation, and pseudonymity. Thus it presents a thesaurus of New Testament criticism at its advanced stage. It is a monument of the painstaking Christian scholarship which holds that "unprejudiced treatment of the historical element in Christianity is one of the most immediate needs for faith and truth alike."

History of Early Christianity (The). By Leighton Pullan, M.A. Thomas Whittaker, New York. 5×7½ in. 306 pages. $1.

The period covered by this work includes the first two centuries. The author states his design to write in defense of orthodox Christianity. He regards Professor Harnack as "the head of the so-called 'liberal' school of theology," and criticises him at many points, but most elaborately in defense of the doctrine of the virgin birth of Jesus. The points of orthodoxy which he shows as held from the beginning are the Trinity, the Divinity of Christ, the Atonement, the Apostolic authorship of all the books of the New Testament, and the Apostolic Succession. The argument embodies a wealth of learning in a style adapted, by its freedom from technicalities, to the ordinary Bible student. But it ignores the differences which critical readers see between the various forms of orthodox doctrine. The doctrine of the Trinity held in the second century is certainly not the same as that which the Athanasian Creed set forth in the eighth century. So the doctrine of the Apostolic Succession has always been held by

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orthodox Christians. But as to what that succession consists in they differ greatly.

How to Promote and Conduct a Successful Revival: With Suggestive Outlines. Edited by R. A. Torrey. The Fleming H. Revell Co., New York. 5½×8¼ in. 336 pages. $1.50.

Many successful evangelists have contributed to this book the results of their experience under as many different topics as serve to exhibit the conditions they have found requisite to success. Such a treatment of the subject promises the largest satisfaction to the large number whom the subject now interests. The editor has added sixty pages of "suggestive outlines" of effective revival sermons, by the best preachers, together with a list of suitable topics and texts for sermons and Bible readings. Seldom does a book upon this subject present such a wealth of material.

How to Study the Life of Christ. By the Rev. Alford A. Butler, M.A. Thomas Whittaker, New York. 5×7½ in. 175 pages. 75c.

The author takes up successively the several periods of Christ's life, and gives to each an analysis, and then a review with instructive comments. He concludes with a complete analysis of the whole, followed by references to helpful books and pictures, besides questions and suggestions for future study. Critical questions are not touched; the aim is practical; it is a well-planned and useful book.

Huldreich Zwingli: The Reformer of German Switzerland, 1484–1531. By Samuel Macauley Jackson. Illustrated. G. P. Putnam's Sons, New York. 5¼×8 in. 519 pages. $2.

Zwingli, "the most clear-headed and liberal," says Dr. Schaff, "of all the reformers," has been long in coming to his own. That he has come to it is due to the fact, noted by Professor Jackson, that his spirit was more congenial to modern ways of thought than that of Luther, Melanchthon, and Calvin, who till recently have quite eclipsed him. That he is no longer thus eclipsed the present biography shows. It is notable as the first adequate life of Zwingli by an English-speaking author. It portrays the man, the accomplished scholar, the social reformer, the ardent patriot, the theologian so far in advance of his time as to stand alone in the faith that all infants would be saved. But Professor Jackson is no eulogist, and exhibits the defects of Zwingli with an unsparing hand—defects which appear due to his time and circumstances, and far less serious, in our judgment, than some which lie at the door of those whose fame has overshadowed his. Zwingli's theology, philosophy, and ethics are treated in a supplementary chapter—a convenient arrangement both for the general reader and the special student, the latter being also furnished with numerous aids in notes, etc. Among the illustrations given appears in facsimile a bit of Zwingli's great work in copying the Greek Testament for his own use, adding copious marginal notes in Latin. Surely "there were giants in those days," and this is a long-wanted portrait of one of them.

Jean-Paul Marat, the People's Friend. By Ernest Belfort Bax. Illustrated. Small, Maynard & Co., Boston. 5½×8 in. 353 pages. $2.50.

The author expresses in his preface the bias with which he entered upon the study of Marat's life. He had previously found, he says, that the "verdict of the world on a public character, as well as on moral worth in general, like the public opinion of the world on other matters, represents only too often the verdict or the opinion of class prejudice or ignorance," and that, therefore, it is "a fairly safe plan to ascertain for one's self what most people think on such subjects, and then assume the opposite to be true." The first part of this generalization is, of course, true enough, but the second part does not hold good even when the judgment of contemporaries is under criticism, for while contemporary judgment has in all ages condemned prophets, it has also condemned criminals. The particular character whom Mr. Bax has chosen to champion had in him some of the elements of the prophet, and it is doubtless true, as the author urges, that he could never have obtained the power over the people which made him the *bête noire* of the aristocracy and the victim of Charlotte Corday's dagger, had he not possessed much of the sincerity as well as the ability which the people attributed to him. Certainly there was no other source of power except these, for he had neither family nor official position, nor even political machinery back of him during most of his career. Nevertheless, the character of the man, even as it appears in Mr. Bax's defense, is far from an attractive one, even to those who have learned to regard Robespierre and Danton as heroes of a revolution not yet complete. With Marat egotism and the passion for fame seem to have been the controlling influences in his life rather than the love for the people which he so loudly professed.

Jew in London (The): A Study of Racial Character and Present-Day Conditions. By C. Russell, B.A., and H. S. Lewis, M.A. With Map. Thomas Y. Crowell & Co., New York. 5×7½ in. 238 pages. $1.50.

In honor of Arnold Toynbee a fund was established to aid independent study of industrial and economic facts in London. The present book is one result. It is a thorough piece of work, and includes the results of a year's study of the homes, clubs, and meeting-houses of the Jews. The relations of Jews with non-Jews, the economic effects of Jewish exclusiveness, and the religion as an influence on their separation from other workers—these are the principal topics discussed. Mr. James Bryce and Canon Barnett furnish introductory chapters. The two authors differ quite widely in the conclusions reached. Mr. Lewis, himself a Jew, believes strongly in the continuance of the Jewish national feeling, and points to the extent of the Zionist movement. He sees in Jewish nationalism nothing inconsistent with good citizenship in London, and thinks that if absorption comes it will be only through indifference. Mr. Russell, on the other hand, believes that the Jews are well on the way toward absorption in the English national life, and that such an issue would be of benefit to both races. Much that relates to Jewish immigration, tenement-house work, and industrial conditions is applicable to New York as well as to London.

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John Kinsey. By Joseph S. Walton. Illustrated. The Friends' Book Association, Philadelphia. 4¼×6¾ in. 69 pages.

Jonathan Edwards: A Retrospect. Edited by H. Norman Gardiner. Houghton, Mifflin & Co., Boston. 5×7½ in. 168 pages. $1.25.

The commemorative addresses contained in this volume were referred to in our editorial columns last June at the time of the anniversary on which they were given. They have been fitly put in this permanent form by the one who was the prime mover for the erection of the memorial tablet to "the Saint of New England," and evince, as it cannot, his title to that name.

Lady of the Regency (A). By Mrs. Stepney Rawson. Harper & Bros., New York. 5×7½ in. 352 pages. $1.50.

A historical tale of the times of George IV., with many scenes from the Court life and from the unhappy story of Queen Caroline. There was not much romance about the English Court of the time, perhaps, but there was certainly plenty of intrigue. This novel abounds in incident, and has numerous types among its characters. It has thus much variety and animation, if not the highest literary quality.

Life of the Emperor Frederick. From the German of Margaretha von Poschinger. Introduction by Sidney Whitman. Harper & Bros., New York. 5¾×9 in. 460 pages. $2.50.

With appetite whetted by the great biographies of noble men—by Lockhart's "Scott," for instance, or Trevelyan's "Macaulay," or Stanley's "Arnold," perhaps by Allen's "Phillips Brooks," the reader opens this long-expected biography of another noble man. Alas for the disappointment in Bertha von Poschinger's "Emperor Frederick"! Yet disappointment does not immediately overpower the reader, for Mr. Sidney Whitman contributes an ample introduction, so stamped with his cyclopædic knowledge and his judicial-mindedness, such an example, too, of his colorful style, that one reads page after page with profit until the biography proper is reached. Perhaps the change of manner prejudices us, but, despite the wealth of information at the biographer's disposal, aridity, petty detail, lack of perspective and atmosphere, and lack of anything like style, seem most to distinguish her attempt. An average Berlin bureaucrat might have done as much, so it would seem—one bound down to his town and his desk and his particular rut. The appearance of this volume only re-emphasizes the need of an adequate life of Frederick the Noble. Unless it has already been written by the one best able, it will hardly now be done, in view of the pathetic illness of the Empress Frederick. There are others, however, who might undertake the task—one in particular. It is true that the late Emperor's tutors and counselors, Professors Godet and Curtius, are dead, and so are those redoubtable figures so closely associated with his own, Bismarck, Moltke, Prince Frederick Charles, Count von Blumenthal. The Emperor's elder son, however, lives, and lives strenuously. Has a certain filial duty never occurred to one whose course towards his great father has not been distinguished by overmuch filial conduct?

Lullabies and Slumber Songs. By Lincoln Hulley. Published by the Author, Lewisburg, Pa. 4¼×6¾ in. 115 pages. 75c.

Mr. Hulley appreciates the first element of success to be recognized by those who would teach children or even sing to them—namely, reverence for the child. This book of lullabies is not spoiled by silly baby talk; it is as refined and dignified as it is spontaneous and tender. Thus, Mr. Hulley's slumber songs are sweet with a wholesome sweetness, and a real, a contagious gladness runs through his accounts of fairies and flowers and birds and golden palaces and magical spells and elfish winds and silver seas; but, above all, in the motive of every lullaby—"A Mother Looking Forward and Backward."

Miracles of Jesus (The). By the Rev. Cosmo Gordon Lang, M.A. E. P. Dutton & Co., New York. 5×7½ in. 296 pages. $1.50.

Unlike Dr. Bruce in "The Miraculous Element in the Gospels," Mr. Lang does not approach his subject with a critical but wholly with a practical purpose. Assuming the record as one of facts, he is intent wholly on its spiritual suggestions and homiletical lessons. Thus the miracle of the seven loaves that fed the five thousand encourages resolute souls in trying circumstances to go forward on what they have and are, with faith in the unapparent possibilities. In this line of treatment Mr. Lang is very effective.

Modern Criticism and the Preaching of the Old Testament: Eight Lectures on the Lyman Beecher Foundation, Yale University. By George Adam Smith, D.D., LL.D. A. C. Armstrong & Son, New York. 5×8 in. 325 pages.

No clergyman or theological student interested in modern criticism can afford to leave this book unread. It is an acute and suggestive appreciation of the effects of the modern critical movement upon the Old Testament in its dual character as history and as the record of a divine revelation. We reserve the volume for more extended notice.

New Epoch for Faith (The). By George A. Gordon. Houghton, Mifflin & Co., Boston. 5×8 in. 412 pages. $1.50.

This important volume from Dr. Gordon's pen was discussed editorially last week in The Outlook.

Nineteenth Century (The): An Utopian Retrospect. By Havelock Ellis. Small, Maynard & Co., Boston. 4½×7 in. 166 pages. $1.25.

An unusually clever satire upon the century just ended. It is put in the form of a conversation between two men living a long time hence, but the author has had the shrewdness not to fix the time exactly, and not to describe in much detail the economic conditions then existing. The retrospect of our own century brings out its weaknesses skillfully and wittily, though the author often offends the good taste and good feeling of his readers, as a person is sure to do whose attitude toward everything about him is contemptuous. He is particularly severe toward the professed Christianity of our day and race, which he represents as the support of militarism and commercialism, the three forces all working together. Even here, however, his satire is often keen, as when he points out how incongruous it is "that

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the wealthiest and most insolent nation should be specially devoted to preaching the religion of poverty and meekness."

Peter Cooper. By Rossiter W. Raymond. (Riverside Biographical Series, No. 4.) Houghton, Mifflin & Co., Boston. 4¼×6¾ in. 109 pages. 75c.

A life of extraordinary interest, the story of which is told in an interesting though somewhat patronizing way. The subject of the sketch commands the reader's unfaltering admiration. The story of his experiences as hatter, coachmaker, machinist, machine-maker, grocer, ironworker, glue manufacturer, inventor, philanthropist, and political champion of an unpopular cause, seems to teach the lesson that the varied training which Americans of the last generation obtained, instead of making "Jacks-of-all-trades," made masters among men. The story is a particularly good one for ambitious boys who are entering business life.

Pioneering in Cuba. By James M. Adams. Illustrated. The Rumford Press, Concord, N. H. 5×7½ in. 220 pages. $1.

As public attention is now being turned towards Cuba as never before, this book has a timely value. It is an account of a year's pioneering near the town of Nuevites on the north shore, and, though presumably hastily written, is as good as a romance. Incidentally the reader learns a great deal about actual agricultural, industrial, and social conditions in the island to-day.

Present-Day Parables. By J. Wilbur Chapman. F. M. Barton, Cleveland, Ohio. 5¾×8½ in. 189 pages.

This volume comprises several hundred illustrations suitable for use in evangelistic and revival work, and is carefully indexed both for topics and for texts.

Principles of Vegetable Gardening (The). By L. H. Bailey. Illustrated. The Macmillan Co., New York. 4½×7 in. 458 pages. $1.25.

We believe that this book is unique in its plan, division of topics, and method of treatment. To any one who is planning a home garden, it cannot but prove extremely valuable in suggestion, practical directions, and sensible advice. There are many useful drawings and photographs. The statements and recommendations are couched in plain language, and even the beginner in gardening will find his paths made straight for him. The book is throughout admirably arranged and worked out in detail with skill and intelligence.

Questions of Empire. By Lord Rosebery. Thomas Y. Crowell & Co., New York. 5×7½ in. 35 pages. 35c.

Lord Rosebery's Rectorial Address delivered before the students of the University of Glasgow last November, and significant as presenting the point of view of a Liberal Imperialist touching questions of imperialism.

Religious Spirit in the Poets (The). By the Right Rev. W. Boyd Carpenter, D.D. Thomas Y. Crowell & Co., New York. 5×7½ in. 247 pages. $1.50.

An informal familiar discussion of the religious aspects of poetry, with illustrations from the work of a number of leading English poets, by the Bishop of Ripon, one of the most eloquent and popular preachers in the English Church. The volume was largely prepared, as its writer tells us, during long journeys, and addressed to popular audiences, but shows a clear perception of the place of the religious spirit as an inspirational power in poetry, and at the same time genuine sympathy with poetry as a form of literature. The book has a background of historic development along large lines; it shows the early associations between religion and poetry. This discussion of the principle involved is shown by concrete illustrations taken from the work of Spenser, Marlowe, Shakespeare, Milton, Coleridge, Tennyson, and Browning.

Rosary of Christian Graces (A). By Alexander McLaren, D.D. E. P. Dutton & Co., New York. 5¼×8 in. 300 pages. $1.50.

The seven graces named in 2 Peter i., 5–7, constitute this "rosary." Seven discourses on them, followed by fourteen others, are comprised in this fresh addition to the list of Dr. McLaren's widely read volumes.

Sam Lovel's Boy. By Rowland E. Robinson. Houghton, Mifflin & Co., Boston. 4½×7 in. 259 pages. $1.25.

The last book written before the death of the blind lover of nature and of Vermont hills, the author of those altogether fresh and racy books, "Uncle 'Lisha's Shop" and "Sam Lovel's Camps." Here again we have the delightfully gruff Gran'ther Hill, Uncle 'Lisha the shoemaker and philosopher, Sam Lovel the hunter, and many other old friends. Young Sam's initiation into fishing, fox-hunting, and country life generally, furnishes the incidents. Despite a rather bristly dialect (to which, however, it is well worth while to accustom one's self), these books by Mr. Robinson are worthy of even greater popularity than they have, because they are intensely human as well as humorous.

School Grammar of the English Language (A). By Edward A. Allen. D. C. Heath & Co., Boston. 5×7½ in. 169 pages. 60c.

This is a terse, lucid, and thoroughly practical work, in which the merits of old and new methods seem happily combined.

Selections from the Southern Poets. Edited by William Lander Weber. The Macmillan Co., New York. 4¼×5¾ in. 221 pages. 25c.

A little volume identical in form and general editorial treatment with Macmillan's Pocket English Classics, and presenting the work of the best Southern poets, with biographical sketches, selections from representative poems, and interpretative notes. This little book was prepared to meet the recommendation of the Georgia Teachers' Association that applicants for admission into the Freshman Class of the colleges of that State should be examined on selections from Southern poets. It is to be hoped that it may also come under the attention of Northern teachers; for it brings before the mind of the student a group of poets who have not received adequate recognition in histories of American literature.

Story of Rome (The). By Norwood Young. Illustrated. The Macmillan Co., New York. 4½×7 in. 403 pages. $1.75.

An addition to the "Mediæval Towns" series,

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the general idea and form of which have met with wide acceptance. No better volume than this has appeared. Mr. Young has avoided the temptation to try to be all-inclusive; his grouping for chapters is illuminative and practical; he has interspersed incident and illustration with judgment; the age between the classic and the modern is studied with the ancient Rome and the Rome of to-day well in view. Such chapter-titles as "Renaissance Rome," "The Barbarians," "Pagan and Christian," "The Pope," "The Middle of the Middle Age," "The Catholic Reaction," will give an idea of the method pursued. The pen-drawings by Miss Ericksen are well executed, and are a relief from excessive photo-reproduction.

Thomas Jefferson. By Henry Childs Merwin. (Riverside Biographical Series, No. 5.) Houghton, Mifflin & Co., Boston. 4¼×6¾ in. 164 pages. 75c.

Mr. Merwin's Life of Thomas Jefferson fully maintains the high standard set for the Riverside Series of biographies by Mr. Brown's initial volume on Andrew Jackson. The story of Jefferson's life could hardly be told with more spirit or better historical judgment. Mr. Merwin shows himself the master of Jefferson's times, but he never digresses from his subject to generalize respecting the times. Their characteristics are brought before the reader only as they touch upon Jefferson's life, and thus are given a vivid personal meaning. This book goes far to justify Professor Sparks's generalization that an intimate knowledge of history can best be obtained through biography.

Waverley. By Sir Walter Scott, Bart. (New Century Library.) Thomas Nelson & Sons, New York. 4×6¼ in. 574 pages. $1.25.

The initial volume of a new edition of the complete novels of Sir Walter Scott, to be contained in twenty-five volumes, and to take its place in the "New Century Library," upon the excellence of which The Outlook has already commented. These little books are notable for a combination of small size with beautiful printing from perfectly clear type—volumes which, though only a little more than four by six inches in dimensions and not thicker than a monthly magazine, so that they can be readily carried in the pocket, present an entire novel in perfectly legible form.

Works of Lord Byron (The): A New, Revised, and Enlarged Edition with Illustrations. Letters and Journals. Vol. V. Edited by Rowland E. Prothero, M.A. Charles Scribner's Sons, New York. 5½×8¼ in. 607 pages. $2.

The fifth volume of the "Letters and Journals" of Byron, covering the period from April, 1820, to October, 1821, of his residence at Ravenna and the commencement of his stay at Pisa. During this time the Italian Revolution broke out and failed; the Fifth Canto of "Don Juan," "The Vision of Judgment," "Cain," and other characteristic works were written. Many new letters appear in this volume, and many additions to letters which have already been published; but the chief feature of interest attaches to the chapter containing Byron's "Detached Thoughts." Extracts from this collection have been published in earlier editions, but the original manuscript is printed in this volume for the first time in its entirety.

Notes and Queries

Could you give me the average salary received by the foreign missionaries of the Protestant Church in the United States? Also the estimated percentage of cost of putting that money upon the ground where it is intended to be expended? W. E. S.

Missionary boards undertake to give what they regard as "economical support." Requirements for this vary in different fields, as they would vary in this country between New York and Arkansas. The lowest annual grant for a man and wife is about $600. The average would be, we think, about $900. Additions to this are made for children, averaging, on various scales, perhaps $100. Some Boards make no allowances for children, but grant what practically amounts to the same, increases of salary as the term of service lengthens. For every dollar contributed to the American Board of Commissioners for Foreign Missions the total cost of putting it upon the field where it is to be expended is seven and six-tenths cents.

Who is the author of a poem beginning with a stanza as follows, and where may be found a correct version of the whole poem?

"Serene I fold my hands and wait,
Nor fret at wind, or tide, or sea;
I rave no more 'gainst time or fate,
For, lo! my own shall come to me."

H. H. N.

John Burroughs is the author.

Could you publish a list of the best working commentaries on the books of the New Testament [for a pastor]? A. G.

For Matthew, Cary; Mark and Luke, the International Critical Commentary, by Drs. Gould and Plummer; John, Godet; Acts, Hackett, supplemented by McGiffert's "Apostolic Age;" the Epistles of Paul, Drummond; the Epistles of John, Peter, and Jude, Meyer; Hebrews, Vaughan, supplemented by Bruce; James, Mayor; Revelation, Milligan. To these add Gould's "Biblical Theology of the New Testament."

Can any one tell me what the teachings of Theosophy are? and what books would you recommend for a knowledge of the same? W. M. T.

Theosophy is a religious philosophy of the universe. Mrs. Annie Besant has written some little books which are an inexpensive source of information about it. Address "The Path," New York. See also the cyclopædias.

Some who seek information through this column will find much in the bibliography of Child Study contained in the "Pedagogical Seminary" for December last. It contains 441 titles of works in English, French, German, and Italian. Its comprehensiveness is further indicated by some of its subjects, as boys' gangs, parents' meetings, children's games, and Sunday-school problems. The "Pedagogical Seminary" is edited by President G. Stanley Hall, and published at Worcester, Mass.

The original of the proverb "Whom the gods wish to destroy they first make mad" (about which "J. L. L." inquires in the issue of February 2) is a line attributed to Publilius Syrus, a writer of mimes who flourished about the middle of the first century B.C.—"Stultum facit fortuna, quem vult perdere."

C. N. H.

"W. H. H." will find the poem he desires in "In Bohemia," by John Boyle O'Reilly.

G. N. G.

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The Canteen Question

[Out of a very large number of letters which we have received on the canteen question, and which are both too numerous and too long to print, we have selected the following for publication. Two of them are written by chaplains who have seen service in the United States army, and who therefore are well-qualified witnesses; they are not merely argumentative, but rather informative, and they represent both sides of the question. With these letters we think we must close the discussion in our columns, so far as correspondence goes. Moreover, no further theoretical discussion of the canteen is useful. The canteen is abolished, and the thing now for all those who are interested in promoting temperance to do is to take active measures to induce the Government to supply enlisted soldiers with the social, moral, and physical benefits which they formerly obtained through the canteen. With the authorization of Congress, we have no doubt that the War Department would be glad to arrange for some sort of a club-room at every post for the enlisted men, at which coffee, tea, chocolate, and other non-intoxicating beverages, tobacco, delicacies of food, and literature might be obtained. We frankly say that we shall watch the course of the Woman's Christian Temperance Union in this matter, and we shall be both sorry and surprised if the Union rests content with its success in abolishing the canteen. It has shown that it can exercise a decided power in legislation, and we hope that it will now bring that power to bear in favor of enlisted men's clubs like those which, as Mr. Stuart Dodge points out, are maintained by the Army Temperance Association of Great Britain.—THE EDITORS.]

Against the Canteen

To the Editors of The Outlook:

The army canteen question has been settled, at least for a time, but the causes that called it into existence continue, and therefore it is still one of the livest questions before the public.

I. As to facts.

First, drinking, from an occasional to excessive indulgence, is almost universal in the army. Officers who graduate from West Point, or who are appointed directly from civil life, many of whom are total abstainers when they enter the army, become drinkers, with few exceptions, soon after they go upon the active list.

Second, soldiers who are total abstainers when they enlist (and I aver that there are many such) soon fall into the pernicious habit not only of moderate but of immoderate drinking, so that drunkenness is one of the blots on the army.

Third, serious as these two facts are, fruitful as this indulgence is of breaches of good order and military discipline—and it is almost wholly accountable for disorders in the army—there has never been any effort made to discourage the initial steps toward this vice. No line or word in Army Regulations or Army Orders, or by inspection inquiries or administrative regret, so far as I have any knowledge, has ever appeared to discourage the initial indulgence in drink. On the contrary, the attitude of the Government has encouraged the drink habit. It licensed traders to furnish alcoholic liquors, giving all necessary facilities and encouragement to them, and latterly has maintained co-operative saloons, going even so far as to force them upon commanders who were adverse to them as a post policy, so that the only conclusion to which officers and men can arrive is that the Government has been entirely favorable to the use of alcohol, even in the face of the degradation and disgrace to the service, as well as to officers and men, consequent upon its use.

The traditions of the service, as well as the codes of conduct, have been entirely favorable to drinking. They are so to-day. The officer or soldier who is persistently a total abstainer is the object of jest, and too often of mockery. He is regarded as peculiar, eccentric, affected, and too often is not fellowshipped by his associates. The drinker prates about his loathsome indulgence as a virtue, and typical of his profession of arms. He does this with no fear of disfavor, but, on the contrary, knowing that he is in harmony with the ruling customs and traditions of the service. An officer informed me not long since that when he graduated from West Point, he, with twenty other members of his class, was a total abstainer, and member of a total abstinence society at the Academy. But he stated that when he reached his regiment he was forced to give it up. The officers made it so hot for him that he had to choose between resignation, transfer to another regiment, or yielding to the customs of the service, and, he said, he yielded. It is a rare man who can resist the tremendous pressure, let him be officer or soldier. The statements of Christian soldiers, and of total abstainers among the enlisted

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men, of the hardships endured by them on account of their adherence to convictions of conscience are pathetic. I take many total abstinence pledges, and if conditions were favorable a large percentage of them would be consistently kept, but few men can effectually resist the overwhelming current of company influence, the unchecked, the traditional code of soldier conduct. The army, while at the front in other particulars, is a generation behind the times in regard to the drink question. It is where public sentiment was when it was necessary to have a jug of whisky in the harvest-field, and at the wagon repair shop, and in the rear of the store.

Fourth, the people have been forced to look at the facts as to the degradation of character consequent upon service in the army since the late war, and they are trying to change the conditions. Their first object of fury was the canteen, as the saloon is the object in all communities. But the trouble lies beyond the canteen. We must get at the root.

II. The Remedy.

First, as to officers. It is desirable that officers should set the example of total abstinence before their men. To bring this about I am confident that little more than a suggestion is necessary that they practice total abstinence and do all in their power to encourage it as a rule of conduct among themselves and among the men, followed up by personal reports from time to time, as is the custom in other matters relating to personal history. I am confident that the sentiment, in time, would set in as strongly in favor of total abstinence as it is now favorable to drinking.

It is possible, and it is important, to create in the army an abhorrence of the drinking habit. In my opinion, there is no body of men in the country among whom this is so easily possible as among army officers. The military academy now lays the foundations for it, and these can be maintained by assiduous cultivation.

Second, as to enlisted men. Hitherto too much, perhaps, has been hoped for from penalties and too little from the higher motives of ambition. It seems to me that it is worth trying whether soldiers cannot be induced to a higher degree of self-regulation by holding out to them better things than fines and guardhouse punishments. As drinking is the great demoralizer of the army, I suggest that rewards be offered to abstain by offering preferential eligibility, other things being equal, to total abstainers, to positions of responsibility and increased pay, and on discharge to positions in the Government service in various departments; by special mention in discharge papers; by making increased service pay to depend on faithful and honest service (soldiers now receive one dollar a month increase of pay at the end of the first year's service, and an additional one dollar per month after two years' service, and these advances come regardless of the character of the service rendered); and, what would be especially helpful, by encouragement of total abstinence societies and the recognition of a suitably devised temperance badge, which would give its wearer instant recognition wherever he might be, and the confidence of people in civil communities, relieving the soldier from the opprobrium and suspicion too often attaching to the uniform. The army has been greatly enlarged, and hundreds of thousands of youths will be required to do service, and consequently hundreds of thousands of homes will be deeply anxious that their sons shall be as little affected by service as possible. It is, therefore, of instant concern that every practicable inducement should be offered to enlisted men to resist the demoralizing influences of army service. I would recommend that State governments offer a small bounty, and preferential eligibility to their civil appointments in public institutions, to soldiers who serve an enlistment and carry discharges showing that they have never been convicted by a military or civil court during service, and, it might be added, which show that they have been total abstainers.

Before closing this letter I desire to appeal for a liberal attitude of the general public towards the soldier's ration in view of the abolition of the resources afforded by canteen dividends. These dividends have become a recognized resource. They have supplied under the varying conditions of service many comforts—ice in the tropics along with a varying diet from local markets, while in northern service they have brought fruits, milk, an occasional sight and taste of

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butter, and other comforts which the prescribed ration cannot furnish. A reasonable estimate of this fund can be placed at one and a half cents per day to each soldier. To cut this off, and substitute nothing in its place, will work hardships that will create dissatisfaction, and the good intention of those who have sought to remove temptation will be construed as a hardship, and, with the consequent murmuring, there may come the short cut to drink by many whose appetites are not satisfied by the "Government straight."

ORVILLE J. NAVE,
Chaplain U. S. Army.
Fort McPherson, Ga.

In Favor of the Canteen

To the Editors of The Outlook:

Allow me to add a word on the canteen question, which I hope you will keep before the people because it is so little understood. I was impressed with the earnestness and the ignorance of the speakers on this subject at a meeting in the Broadway Tabernacle in New York last Sunday evening. The argument was all directed against the canteen among volunteer regiments, while the law passed prohibiting the canteen affects the volunteers practically not at all, because all the volunteer regiments must be mustered out this June. Personally, I believe that the canteen is not needed among our volunteer regiments, but is useful for our regulars. The volunteers are usually a different class of men from the regulars. They do not expect to make war their profession. Probably less than ten per cent. of them are hard drinkers. They are good, self-controlled, self-respecting citizens, who are serving chiefly from patriotism. Prohibition is effective among them. General F. V. Greene banished liquor from his transports and his brigade from San Francisco to the battle of Manila, and had but three per cent. in the hospital during that time.

But, on the other hand, the regular army is a different matter. War is, in a way, a relic of barbarism, and a standing army is a necessary evil. It is probable that fifty per cent. of the recruits for the regular army in time of peace are hard drinkers, that not ten per cent. are abstainers. This is the essential point. It is the true policy of our country to make use in the ranks of our regular army of only that class of reckless men without self-control who do not make good citizens, but may make very excellent and useful soldiers. In a nation of seventy-five millions there can easily be found seventy-five thousand who are of a temperament and character which make them less useful as members of a self-governing sovereign people, but still very capable soldiers when kept under the strict discipline which the regular army demands. The reckless, daring, roving spirits who otherwise might become tramps or lawbreakers, or even the uncontrolled drunkard, who are of no use in our modern society, can be utilized under the harsh, iron discipline of a model standing army, and the loss to the industrial power of the country be very slight. In fact, it is quite possible that a small standing army like ours is an industrial gain rather than loss, as supplying an employment for the reckless characters who would otherwise be a burden to our civilization.

The morals, and in truth the virtues, of the barracks are not the morals or the virtues of civil life. In the old regular army some of the best soldiers, even noncommissioned officers, were men who simply would get drunk and go on a tear once in a couple of months. When there was no canteen, they would run the guard and go to the low groggeries where they got vile liquor and were robbed, and then had to be hunted up by the provost and brought back to the guardhouse, to court martial and disgrace. Under the canteen system these evils were lessened. Of course the regular army officer desires to draw as high a class of men as possible for recruits, and he rather objects to this view of the army as an advanced reform school. His own training renders it more difficult for him to see that the rigid reign of force in army discipline has been developed by the requirements of this class in the past, and neither is the school for good citizenship to-day, nor tends to attract good citizens. The brutal methods of the typical army sergeant, who "licks the new recruit into shape," and holds him in an iron vise until he realizes that he cannot escape the long arm of Uncle Sam, may be best for the material that is used, but does not invite the higher class of self-respecting, self-controlled men.

I estimate that fifty thousand white

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soldiers are all that will be required for the new army after things are adjusted. These can easily be supplied from those who are industrially less useful. For these the canteen is the most effective check. The remaining twenty thousand men for our colonial garrisons will be chiefly Porto Ricans and Filipinos, who are not subject to the vice of intemperance, and the interdiction of the canteen to them is simply purposeless.

I may add that I am myself a total abstainer and an upholder of prohibition whenever it can be effectively employed. I advocate it for the navy because on board ship there is the power to enforce it. Navy discipline is a much more arbitrary and absolute power than can exist in the army, where an imaginary line and a sympathetic sentinel are the only barrier of the Post. The prohibition of the canteen in the regular army simply defeats its own purpose, as you have maintained.

J. W. Fobes,
Late Chaplain 1st Reg. U. S. Vol. Eng.
Peace Dale, R. I.

British Army Temperance Canteens

To the Editors of The Outlook:

You kindly ask for corroboration of the statements made at the meeting held in the Broadway Tabernacle, February 17, respecting the Temperance Canteens in the British army.

In the regulations for the forces in India, Volume II., Section 91, 1865, an order is found to the following effect (I do not quote in full): "A separate room shall invariably be allotted in the barracks for the use of the Army Temperance Association." It must be made comfortable and attractive, and corps commanders shall establish in it a bar for light refreshments, to be under the management of a committee of the Association; the monthly accounts to be submitted to the commanding officer.

Tea, coffee, sugar, mineral waters, etc., shall be provided by the regimental or battery coffee-shops at a low price; fifteen per cent. of the profits of the temperance bar to be paid into the general refreshment account of the corps.

When the number of temperance men is small, grants shall be made from other funds for the benefit of the Association room.

On October 30, 1890, order "No. 2779" authorized the Military Department to supply furniture for the temperance rooms at Government expense. On March 5, 1894, similar orders were issued for the hill depots and standing camps in Bengal. On July 19, 1899, a tent was to be provided for the Association, when regiments were on the march, "as it is desirable to encourage temperance and provide the men with refreshments under cover." A previous order directs that transportation of furniture, supplies, etc., for the Temperance Association shall be charged to military funds. Furthermore, the British Government makes an annual grant of ten thousand rupees for the work of the temperance canteens.

The success of this movement in the army of India led the Government to undertake something similar in the barracks at home. A beer canteen was, indeed, allowed, but a temperance coffee-room was also established for the sale of non-intoxicating drinks and various kinds of foods. A yearly grant of $2,500 is made in aid of these canteens.

The orders cited indicate the importance attached to temperance influences in the English army; but this is still further emphasized by the fact that the President of this organization [The Army Temperance Association] is the Duke of Connaught, a brother of the King, while among the Vice-Presidents are Field-Marshal Lord Wolseley and seventy-three of the leading Generals. The Chairman of the Executive Committee is the present head of the British army, Lord Roberts. The results are seen in the nearly twenty-four thousand total abstainers out of seventy thousand troops in India. The beneficial effect upon the health, morals, and discipline of the troops has been tabulated and is full of instruction.

Some such system could well be adopted in our own army. It is a mistake to suppose that the friends of temperance wish to close the "post exchange." They only desire to eliminate its one objectionable feature. Their distinct claim is that the "soldiers' club" should be made the most attractive and useful center in the camp. Many more things than at present should be found there for the comfort and diversion of the men.

D. Stuart Dodge.

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FIFTY-FIFTH ANNUAL REPORT

OF THE

CONNECTICUT MUTUAL LIFE INSURANCE COMPANY

A RÉSUMÉ OF INTERESTING HISTORY AND A REVIEW OF RESULTING CONDITIONS

TO THE MEMBERS:

The experience of the year 1900, while favorable, was in no way especially remarkable in the business or progress of the Company. Its chief incidents may be very briefly summarized: There was a fair increase in the premium income and in the amount of insurance in force; as for many years past, the rates of interest on desirable securities showed a general tendency downward; the foreclosure of mortgages, which for several years following the panic of 1893 was for considerable amounts, showed a change for the better, with an increase in the sales of foreclosed property; the expense ratio has been kept at its usual low limit, save in the expenses incurred upon foreclosed real estate, which have been considerable in order to put and keep the properties in good condition pending sale, and which will disappear as sales take place; the mortality of the year, while somewhat heavier than that of 1899, was so far inside the losses provided for by our tables that the saving amounted to $413,362; the market values of securities, which had ruled lower for several years following the panic of 1893, were in great measure recovered; for two or three years we have been able to earn less surplus than for many previous years, during which we had been slowly accumulating small items of surplus in excess of our usual dividend, which, in just such times as have been experienced since 1893-4, become available to maintain for the present the same high dividend scale as for many years past, and until the interest rate and other conditions which affect the surplus earning ability of all companies shall be more definitely settled and the necessities of the future can be better judged.

Steadiness in Dividends

It is our desire to go as far as perfect safety will permit in maintaining a steady scale of annually decreasing cash cost. The greatest and most uncertain factor operating against us is the continued tendency to a fall in interest, foreseeing which, we, nineteen years ago, changed our calculations from the basis of 4 per cent. annual interest to that of only 3 per cent. The only measurably controllable factors affecting our ability to earn or save surplus are the death rate and the expense account. In respect of these, the care in the selection of risks and the prudence and economy traditional with THE CONNECTICUT MUTUAL are steadily maintained.

The Old Century and the New

With this very brief review of the general features of the year's experience, and calling attention to the statement elsewhere of the details of our financial operations and condition, we beg to ask your careful consideration of certain matters relating to our own past history, and to the existing conditions of the life insurance business, which seem especially pertinent and interesting as we stand at the beginning of a new century, with a history behind us of fifty-five most eventful years.

For in that time there have been wrought on a scale of unparalleled magnitude, and by many companies, certain great practical denials of the fundamental principles of correct practice and of business morality, upon their departure from which THE CONNECTICUT MUTUAL has stood and stands at issue.

The True Question

What, in that time, have we done; how efficiently have we accomplished the one service which life insurance alone can render; how do we to-day stand addressed to the best rendering of that service in the future; how far are our bases, plans, and methods responsive to that special need which life insurance sets itself to serve, and loyal to those facts and principles which, themselves unchanging, must always remain the basis and test of legitimate plan and legitimate method; how, in respect of these things, does our history and present position contrast with those of many others; and do we stand condemned by those things in which some have succeeded, or justified by those in which they have failed, but in which we have succeeded; have we been, are we to-day, doing right or wrong; have we done, are we doing, the best that can be done for widows and orphans, and for those who must pay its cost?

Financial Summary of Fifty-five Years

The monetary part of the story is soon told: In the fifty-five years we have received from our members for ordinary, extra, and annuity premiums, $211,642,069.86; we have returned to them for death losses, endowments, annuities, surrendered policies, and dividends, $207,798,111.81, or 98.22 per cent. For interest, rents, and profit and loss we have had $96,820,545.59; a total income of $308,462,615.45. Of this sum, $207,798,111.81 has been returned to policy-holders as just stated; $27,906,305.69 —only 9 per cent.—has gone for expenses; $10,418,175.66 has gone for taxes, and the balance, $62,340,022.29, forms part of our gross assets—$64,965,176.15—covering present liabilities and surplus. The payments to policy-holders and the gross assets aggregate $272,763,287.96, or 128.88 per cent. of the receipts from policy-holders.

These results of more than half a century have been equaled by no other American company. No other company has returned to its policy-holders as large a proportion of their payments; no other holds as large a proportion of its interest income in reserve; no other has done its business at so small a rate of expense. It has done more for its policy-holders, and at less cost to them, than any other company.

Life Insurance Past and Present

But that is not all that is of profoundest interest as we stand at the beginning of a new era. To see clearly where we stand to-day, and what the propriety of our attitude, past and present, it is necessary to review the main features of the development of the business of life insurance during the fifty-five years of our corporate existence, which cover practically the whole history of the business in the United States.

Fifty-five years ago there was no local business experience to be guided by. The companies organized about that time took as a guide the experience of the English companies as being that most likely to be repeated here. They assumed the mortality shown by the actual experience of 17 English companies, 4 per cent. annual interest, and a considerable margin or "loading" for expenses. Their plans were very few and simple. They realized that the right business of a life insurance company was to insure lives and to make that insurance cost the

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premium payer as little as possible. Commissions and all expenses were pitched on a low scale. Rates of interest were fairly high. No provision was made for any return on lapsing policies. If a premium was not paid all former payments were forfeited to the company, no matter how large the reserve or surplus that had been accumulated from them. This was a very large source of profit, but a great cause of complaint on the part of those who had to give up their policies, especially after they began to learn that not only had their premiums paid the cost of their policies up to the time of lapse, but had also provided a reserve fund which was for the future protection of their policies and was therefore not needed by the company when these policies lapsed and ceased to be a liability.

Dividend Periods

In view of the lack of experience and the small amount of business, and following again English precedent, dividends were made only at the end of five-year periods, or were not begun on any policy until it had run five years. The profits from forfeitures, the high rates of interest, and the savings from the low expense rate, all contributed, in the carefully managed companies, to make the dividends unexpectedly large. It was not many years before annual dividends became the general practice.

Non-Forfeiture

Presently, the inequity of keeping a man's contribution to the reserve on a policy which had lapsed and ceased to be a liability, and the current cost of which while it was in force he had fully paid, began to be more clearly seen and more generally understood. "Non-forfeiture" became one of the strongest competitive attractions. Companies vied with each other in doing "equity" to a lapsing policy-holder.

Changes in Plans and Premiums

As an alternative to annual premium payments during life, rates were made for the payment of all premiums in a limited period of years, as ten, fifteen, etc., while the policy covered the whole term of life.

Life endowment policies were introduced, to cover a certain term of years as an insurance, and payable at their face at the end of the term if the insured survived it. Where the policy term was long enough to cover the period of life when one has others dependent on him, and the policy-holder was so young at the outset as to make the endowment part of his premium comparatively small, and so long as the companies kept their expenses down, this kind of policies served a fairly good purpose, although the endowment feature costs much more in a life insurance company than in a savings bank, because of the much higher rate of general expense.

Along these general lines, which, within judicious limits, were mostly lines of distinct improvement, the development went on without any striking divergence from certain indisputable, universally accepted principles governing sound and equitable practice, until about 1870.

New Departures

The previous decade had seen the formation of a multitude of new companies which copied the plans of the older ones and promised to repeat their success. But, in order to attract agents and get business, they found or felt themselves compelled to pay such commissions to agents, and to incur such other expenses, as to absorb, not only all their surplus, but so much of their reserves as to send the most of them into bankruptcy. In the late '60's the cry had been that no properly organized life insurance company could fail. The early '70's showed that conduct was quite as vital as organization, and that the expense account could bleed to death the most correctly organized concerns; and they died by the dozen.

Motive for New Schemes

Conspicuous among the competitors of that time were certain companies which were trying to fight their way to the front by such high commissions and other considerations to agents as should draw them away from the more conservative companies, and so build up agency forces that should dominate the field. But their high expenses made such low dividends where those equaling the better companies had been promised, that no agency force could hold their policy-holders, and their business began to decline with alarming rapidity.

The high expenses could not be gotten rid of without losing the agents. There was for them no other attraction. Therefore, the only escape from the fate of so many others lay in some scheme to get the dividend question out of the way for at least a long time; such a scheme was soon found.

Scheme Based on Forfeitures

The basis of the scheme devised was the very forfeitures which the companies had vied with each other in getting rid of in the name of "equity." "Inequity" was revived for the sake of its profits, put up as a prize for somebody to win. They tabulated and exhibited the lapses of their own dissatisfied policy-holders, showed how large an amount of money their contributions to reserve would amount to, what a great sum these would aggregate at the end of a long period of years, and how few would be left at the end of the period, and how great a dividend each one of those few would get if it were then divided among them.

Illustration

For a typical example: Taking 1,000 persons, insuring at age 37, they calculated that in 20 years, 544 would at one time or another lapse, and 103 would die, leaving only 353 still insured at the end of the time.

So it was proposed that persons insuring should agree that for, say twenty years, they should have no dividends; that whoever lapsed his policy during this period should forfeit to the company all his contributions to reserve and all the surplus which had accrued from his premiums, and that in case of those who died only the face of the policy should be paid, and whatever surplus had accrued should be forfeited to the company; that these forfeited reserves and surpluses should be put in a fund apart until the end of the 20 years, and then divided among those then alive and still insured.

They calculated that with 1,000 persons, aged 37, insured for $1,000 each, on an annual premium of $28.17, the forfeited reserves and surpluses of the 544 lapsing policy-holders and the forfeited surpluses of the 103 who died would, at the end of 20 years, amount with interest to $400,775.77, to be divided among the 353 supposed to be then alive and still insured, giving each one $1,135.34; just about double what each had paid for premiums during the 20 years, not counting interest. And they got eminent actuaries to endorse the estimate.

The Attraction

It was a bold scheme. The public had just been thoroughly educated to believe that such forfeitures were a gross injustice and hardship to the policy-holder, whose payments were thus confiscated, and to his family, which needed the protection of the paid-up insurance which his forfeitures would otherwise have purchased. The injustice was palpable, and perfectly unnecessary in any healthy company. The hardship was often

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notorious and severe; and none had been noisier prophets of "equity" than these very companies which now invited men to take their two chances out of three of losing all, for the one chance in three of getting so great a slice of the fruits of the inequity which they had loudly condemned as immoral and cruel. The scheme was offered in the belief that, with very many, the immorality and cruelty would be lost sight of if a sufficiently brilliant speculation in their profits was presented.

Its Popularity

The forecast was correct. People could not at once turn back upon all their convictions and sense of justice. But the glittering estimates won their way, and men put their own payments and the protection of their families at the hazard of the game for ten to twenty years, with the distinct agreement—still in use—that no accounting shall be made; each is to accept as his true share, and without question, whatever is then allotted him.

Agents no longer presented life insurance for the protection of families, but estimates of "investments" for the policyholder himself. The larger the estimate the more eagerly it was taken. Success made the companies promoting the scheme very aggressive. Instead of a struggle for existence it became a race for size. Hosts of agents were employed to do the easy work of selling a speculation based on seemingly scientific figures. The scheme took so widely that for a time it threatened to completely supplant and drive out true life insurance administered to its own proper ends. So easily was it worked that gradually, one after another, most of the companies followed more or less completely in the wake of the originators of the scheme, until "investment" insurance, depending for the "investment" on the forfeitures to be made during the period of "postponement" of dividends, is the dominant feature with most companies. Their contracts are no longer termed "policies," but are "bonds," "gold bonds," "contracts of sale," "debentures," etc., etc. At bottom they are all one thing. The dividend is postponed on the inducement that by the forfeitures of the unlucky many in the meantime, the returns to the lucky few may be correspondingly large.

Estimates Fail and Why

But the wisdom of estimates has not been altogether justified of her children. The rivalry of the speculating companies in their struggle for pre-eminence has led them to an unheard-of expense. They have written an enormous amount of business; thousands of millions of insurance have been lapsed as expected; hundreds of millions of reserves and accrued surplus have been forfeited as was hoped. But so much has been absorbed by high commissions to agents, by rebates and the many expenses incident to an abnormal rivalry, that the expected results have not appeared; to this the decline in interest has contributed something, but comparatively little.

Estimates and Results Compared

The details of their failure are extremely interesting.

As we have seen, the calculations in 1871, in the example taken, promised a dividend in 1891 of $1,135.34. But the 1891 result was only $433.70.

In 1873 they somewhat moderated their estimate, and put it at $831.70; but they paid only $379.70 at the end of the 20 years in 1893.

They continued to make this same estimate until 1878, when they again reduced it to $623.70; they used the same estimate, $623.70, in 1881, and are paying in 1901 only $297.70. The differences between estimates and actual dividends in the 10 and 15 year postponements are still more striking.

New Stimulants Needed

Obviously, such wide discrepancies between estimate and result, between brilliant prospect and comparative failure, pointed toward the ultimate breakdown of the speculative attraction, and other novelties of plan and practice began to appear by which to incite agents and draw the public.

Concealment of Forfeitures

Much criticism of the forfeiture investment schemes, as a gross injustice alike to policy-holder and beneficiary, has led the companies to adopt forms of contract as remote as possible from life insurance policies in form, and called by every sort of name suggesting "investment" instead of insurance.

Commissions and Rebates

Agents have been attracted and stimulated by commissions and allowances from two to five times what they were thirty years ago, and have, in their turn, used these to stimulate the public by giving away in "rebates" to new blood whatever was necessary to secure it, until, in many of the companies, a new insurer can get—if he stands out for it—a rebate of from 50 to 100 per cent. of his premium, drop his policy at the end of the year, go to another rival and repeat the process each year, so long as he is willing to take the risk of being able to pass a new examination.

This makes business easy to get but hard to keep, as the lapses of such companies show.

Competition by Liberality

Another means of stimulating business has been the rivalry in "liberality." It began in dropping more or less of the defenses against fraud. Fraud may be committed in two ways: The applicant may deceive the company by false statements as to his family or personal history, habits of life, present condition, &c., so that it issues its contract when it would not have done so had it known the truth, or issues it at a different rate from what it would have charged had the real risk been disclosed; or, he may willfully destroy his own life, causing loss when there should have been none. All these things, if successful, cost; and the cost is borne by the policy-holders who do not deceive and do not willfully destroy themselves. It is therefore the duty of a company's managers to protect honest policyholders against such frauds and losses. When one is asked to make a contract based on the statements of the other party to it, he has a right to know the truth of them, and to be absolved from his promise if they prove to be false. That is the simplest equity and morality. That is the rule in every other kind of contract.

Incontestability

The first "liberality" proposed was, that if a man could conceal his deception for a year or two, or three, his policy should be "incontestable," no matter how gross the fraud. Rivalry has caused such liberality that now some companies call their policies incontestable from the very outset; if the deception once passes muster, its later discovery will be disregarded.

Will Courts Permit Fraud?

There is, however, such a thing as "public morals" and a "public policy" in regard thereto; and the courts are in the habit of regarding fraud and contracts permitting fraud as offenses against public morals, and forbidden by public policy, and of dealing with cases of fraud accordingly; and it is not

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probable that, in the end, fraud in life insurance will be found to be less fraudulent, more laudable, or more conducive to commercial and public morality than fraud in any other matter. If the courts permit it in life insurance, they must permit it in all transactions. They can permit it in any case only if there is no difference between right and wrong, and if the truth and a lie are of equal moral and commercial value, and of equal safety for the public. Permission to any fraud is an invitation to all fraud.

Liberality as to Self-Destruction

Another liberality is permission to destroy one's self in any manner and make the rest pay for it. No company would, in these days at least, contest a claim growing out of a suicide which was, under any fair presumption, the legitimate outcome of disease. But the cowardly suicide of a sane man—and there are many of them—is a distinct fraud against men who have the courage to live and the honor to fight the battle of life fairly, and stay by their families.

Annual Cash Values

Another liberality is the "annual cash value," by which one may, any year, demand back from the company his contribution to the reserve, thus at will changing the transaction from insurance to a savings bank deposit.

The whole theory of life insurance and all its calculations are based on the duration of its insurance contracts to natural maturity. Only so can it fulfill its special purpose, secure that average experience which gives security to its undertakings, protect itself against those fluctuations of mortality and in general financial conditions which might otherwise be destructive of a company's existence; and only so can the business be handled in a manner to give the lowest cost. The annual cash value makes it possible to wreck or cripple a company in a year. Its policy-holders may all withdraw, or so many of its healthiest lives may withdraw, taking its quickest and best assets, leaving only impaired lives to cause an abnormal death loss to be met with reduced income and poorer assets, as to leave it unable to continue business with advantage or even safety. That is no true liberality to those whom life insurance undertakes to protect, for whom it was created, and for whom it should be administered. Life insurance companies cannot serve as savings banks without danger of destruction or of serious impairment in efficiency for their own special purpose. However willing they may be to take up their policies for cash when the conditions make it convenient and safe to do so, an agreement to do it at any time and under any conditions, adds a distinct element of danger to the future.

Loans on Policies

Another and kindred liberality is "loans" on policies, by which the policy-holder has the privilege to borrow his contribution to the reserve, pledging his policy as collateral, paying or not paying his debt as he pleases; and he rarely pleases to pay. This was adopted to meet the stock argument of the assessment companies: that a man should pay each year only the mortality cost for that year, and keep the reserve in his own pocket.

This again is a seeming liberality to the policy-holder, but not to the family out of whose policy the loan must finally be paid. No one who has seen the hardships and the disappointments to families caused by such settlements can covet the task of having to make them; no man who stops to realize what it means to his family can willingly leave such a shadow on his memory. Life insurance is a sacrifice of one's self for the imperative and unavoidable duty he owes his family. Loans and cash values are the sacrifice of his family for himself.

The liberality to the policy-holder himself is less than it is made to seem. Under the usual forms of policies the reserve increases so slowly that no considerable sum could be borrowed until after many years.

For instance: A man insured at 25 for $10,000, with an annual premium of about $215, would pay for 40 years before he could borrow $5,000. His policy would then be virtually cut in two, but he would still pay his $215, and 5 per cent. interest in advance, $250 more, in order to get his reserve back into his own pocket; and when, as is often the case, tiring of this, he gives up altogether, there is little or nothing left to give his family paid up insurance which, but for the loan, would probably have amounted to $7,000 to $8,000.

Present Status of Competition

Out of all this, the situation as respects the life insurance business—that which is offered the public in its name, and the methods by which business is promoted, by the great majority of companies—has developed into this: There is practically no attempt to sell life insurance as such, and at annual cost; it is not offered unless men insist on having it, and the agent gets but a very small commission for selling it; the companies push and pay the high commissions for some sort of "investment" bond or contract; the essential feature of the investment is the forfeitures which can be worked into it. This takes time; so dividends are deferred for five, ten, or twenty years—the longer deferred the higher the commission—in order to secure as many forfeitures as possible. All contract safeguards against even wholesale frauds are practically abolished, and the protection of honest policy-holders is left to what the various courts may regard as expedient for public morality. The companies are, by the annual cash value, putting their corporate integrity, and the validity of their insurance contracts, completely at the mercy of those who for personal convenience, or in a panic, may wish to withdraw, taking with them the good lives which give a safe average mortality, and the funds which alone make the insurance contracts secure. By "loans on policies," which are rarely paid by the borrower, they offer him every facility to sacrifice to his personal convenience as large a part of his family's protection as he can borrow; and, to crown all, the fight between the companies which do all these things is made mainly by "rebates" of premiums, carried to such a degree that devices are now being adopted which may enable a company to dispense with any legal reserve liability for the first year, leaving almost the entire first year's premium available for expenses; a device which can be extended to any number of subsequent premiums when the exigencies of competition which have caused its use to the extent of one premium, shall have so grown by what they have fed upon as to require the absorption of more.

Where the Connecticut Mutual Stands

During all the long struggle out of which this situation has developed, and amid the many schemes devised to attract public attention and favor to something else than life insurance, the attitude and position of the Connecticut Mutual has never been doubtful.

It has held to the cardinal facts: Life insurance is for the protection of those dependent on a man's life; their dependence makes it his unavoidable duty. Those dependents we assume to protect by our contract, at his personal cost; our duty to them is to make that protection as large, as secure, and

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as certainly available to them as possible; our duty to him is to make its cost to him as small as possible.

These things are axiomatic; and certain definite and indisputable propositions grow out of them. Our policies should be framed in every detail to give the protection intended to those for whom it is intended. They should not set up a scheme of speculation in the forfeiture of that protection by those dependent on it, nor of his payments by the man who has paid for it. The inducement to a policy should be the protection it offers; the motive in taking it should be the faithful performance of his unavoidable duty by him who has made others dependent on his life. Business should be gotten by educating men to this standard of duty and of its performance, and not by changing the business into something else, and something which appeals to selfish interest first and leaves duty to take its slender chance in a 5 to 20 year lottery.

Annual Dividends, and Why

The cost of the protection to the man paying for it is the difference between the premium charged on the face of his policy and the surplus returned to him. In this adjustment he pays his actual share of the mortality and expenses, and is credited with his share of any surplus interest earnings. The savings from mortality, expenses, and interest are determined each year. Each year the company knows just what his risk has cost them to carry; therefore, each year the man should pay that cost and no more. In other words, as the cost of each policy is annually determined, the surplus, if there is any safely divisible, should be annually returned, so that only the actual annual cost is annually paid.

The only proper reason for deferring dividends is either that there is nothing to divide, or that there is something in the condition of the company or its business which renders a division highly inexpedient.

What Deferred Dividends Conceal

Annual dividends put the management of a company to a constant test. Deferred dividends put off that test to the end of a long period of years. By annual dividends a man knows all the time just what his insurance is costing him. With deferred dividends he cannot know what its cost is until the end of the period, if he lives and holds on; but if he dies before that time, it will have cost him too much by the amount of surplus forfeited, and if he lapses, it will have cost him too much by the amount of surplus forfeited, and also by the amount of reserve forfeited to still further increase the surplus.

The annual dividend is a steady and powerful incentive to prudence and economy. The deferred dividend gives a wide and long opportunity for the extravagance and consequent high cost which it was originally invented to conceal, and which have been further enhanced by the rivalry made possible by taking some of the deferred dividend material to use in more vigorous pushing for business.

Reason of Our Own Course

Holding such views, our course has not been optional. Our duty has been not to offer something else than true life insurance on its own right lines because it could easily be made popular, but to try to make the true thing popular by telling the whole truth about it, by administering it in its true spirit, working out its own proper results in our own company, and letting these stand in judgment against the results of the expensive "investment" speculations. We have appealed only to those who desire life insurance only for the protection it gives, and not for the speculation that can be made of it. Therefore have we refused to follow any of the methods of the speculators. Such changes in policy plans and conditions as experience has shown to be desirable have been freely made. Every condition found to be not necessary to the proper protection of honest men and the soundness of the company has been eliminated. But we have not built with one hand and, with the other, prepared the way to tear down. The Connecticut Mutual remains a life insurance company.

Expenses Cut in All Business but Life Insurance

One of the most striking incidents of the last thirty years has been that general and extensive reduction of expenses in all commercial, manufacturing, transportation, and other enterprises, by which only have these enterprises been able to prosper in face of an unprecedented competition. Present profits are largely, and often entirely, savings by reductions from former expenses. Lower cost is the strongest factor in general business competition. So it should be in life insurance, of all things. But so it is not. The expense account of the companies pushing the deferred dividend investment schemes is from twice to three times the former standard of the most prudently managed companies. But, the dividend thereby affected being so long put off, the fact passes long unnoticed. When at last settling day comes, the striking failure of the dividend to realize the estimate is explained on other grounds than high commissions and expenses.

We have refused to compete in this way. In order to maintain the low standard of cost to the great body of policy-holders we already have we have kept expenses down to the old standard, and added only such business as could be had on the same terms.

The Difficulties of Our Course

It must not be supposed that the maintenance of our position in all these matters has been free from difficulty. The high commissions of those companies have tempted away many of our former agents, and made it the more difficult to get others. Our agents with fair commissions, with no margin in them for rebating, have worked up business only to see it taken from them by men whose commissions and allowances are such that they can rebate from 50 to 100 per cent. of the premium, and yet have enough left to compensate their work. But, happily, we have been able to get and to hold as agents the men who take their work so seriously that they will not tempt their client to speculate in his family's protection, or, for higher pay, place him where his policy will cost him more than it ought.

Adverse Criticism

The position so steadfastly held by us and the efforts we have made from year to year to set forth the simple truth and expose the true character and evil effect of the demoralization whose growth we have here sketched, have, as a matter of course, brought upon us criticism and misrepresentation without stint. Success in getting business by estimates, which have not been half fulfilled, has been cited as the complete justification of that method. In the heat of speculative competition, we have been labeled with every epithet signifying want of enterprise, ultra-conservatism, and lack of the modern spirit.

Even the extraordinary persistency with which our policy-holders have continued on has been, ignorantly perhaps, alleged as a danger because older men die faster than younger; as if the calculations of all companies must not and did not amply provide for the whole mortality of its membership and not merely for the younger or middle-aged part of it.

It is in the great multitude of lapses and surrenders that the companies offering "investments" hope for a profit; it is by the staying solidity of our membership that we can get those best results which we seek.

However agents of other companies might strive against each

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other, they have joined to attack the Connecticut Mutual. Insinuation, depreciation, slander, can do in a moment and by a word that which much time and many words may fail to undo. The abundant defamatory literature of other companies has been supplemented by the highly paid services of certain insurance journals.

Effect on Our Business

And all this was not without effect. It hindered our business. From 1874 to 1885, our amount at risk declined from $185,366,633 to $151,301,588 before the tide turned. "Dry rot" was alleged to have set in, and the extinction of the company to be in sight. Meantime we went on educating a clientage to the idea of insurance for its own sake and at its lowest cost, recast our premiums and reserves for new business on a 3 per cent. interest basis in 1882, and were laughed at for it—though all are now following that lead—bided our time, and waited for the results of long deferred dividends to appear; and they have appeared as already narrated, in a steadily diminishing stream.

Failure of the "Investment"

As a device for investment the scheme has failed; as a device for cheapening the insurance of even those who live to test the hope deferred, it has failed. For the simple annual dividends of the Connecticut Mutual, with no speculation in them, are exceeding the outcome of the estimates; and no man's surplus and no family's paid-up insurance has been taken to do it with. Let an example serve: Fifteen years ago one of the deferred dividend companies issued a $10,000 15-year endowment policy, at age 35, at a premium of $678.50, on an estimate that the dividend would be $4,980. In its settlement just made, the dividend was only $2,010. Was it worth while, for this forty per cent. of an estimate, to run the risk for fifteen years of losing all? The same year the Connecticut Mutual issued a policy of the same kind, amount, at same age, at a premium of $689.00, annual dividends, which the insured preferred to leave with the company to accumulate until his policy should mature. His dividend, just paid, is $3,163.80; and neither it nor his policy has been at the risk of forfeiture.

The Tide Turned

Our amount in force has slowly risen from $151,301,588 in 1885, to $161,566,603; our assets, from $54,383,649.95 to $64,965,176.15; meanwhile, we have returned $17,202,820.45 in dividends, and have increased our surplus from $4,557,977.91 to $7,191,348.44, and notwithstanding the fact, that by reason of our few lapses and the persistence of our policy-holders, our business has attained an average age far greater than that of the deferred dividend companies, with their enormous lapses. Our mortality has been far inside that predicted by our tables and which we were prepared to meet.

That is not the kind of "dry rot" that destroys its victim or impairs its vitality. It seems more a process of sound growth and fruitfulness than that of decay. It is not the size of the company, but what it does for its policy-holders, that most concerns them. We have not been racers for size; we have striven for the highest quality of performance. Those of our members who are insured in other companies know how far we have succeeded. We are many times more than large enough for absolute stability, and for the accomplishment of the highest results to our policy-holders. We shall be glad to extend our service to such wider clientage as we can secure without increasing the cost of our policies either to the new or to the 68,000 present members, who are our first care.

It is with such a history of performance and of fidelity to true standards, rewarded by unparalleled results to our members, that we offer our services and our simple best endeavor to those whose families need protection, and who themselves wish that protection to be secure, and to pay only its lowest cost.

Respectfully submitted,

JACOB L. GREENE, President.

Hartford, February 9, 1901.

55th Annual Statement

of the

CONNECTICUT MUTUAL

LIFE INSURANCE COMPANY

Of Hartford, Conn.

NET ASSETS, January 1, 1900,		$62,377,878.93
RECEIVED IN 1900.		
For Premiums,	$5,086,064.36	
For Interest and Rents,	2,960,678.97	
		8,046,743.33
		70,424,622.26
DISBURSED IN 1900.		
For claims by death, matured endowments, and annuities,	$4,818,998.83	
Surplus returned to policy-holders,	1,305,439.28	
Lapsed and Surrendered Policies,	548,652.96	
TOTAL TO POLICY-HOLDERS,	$6,673,091.07	
Commissions to Agents, Salaries, Medical Examiners' Fees, Printing, Advertising, Legal, Real Estate, all other Expenses,	1,010,709.49	
TAXES,	400,799.41	
		8,084,599.97
BALANCE NET ASSETS, Dec. 31, 1900,		$62,340,022.29
SCHEDULE OF ASSETS.		
Loans upon Real Estate, first lien,		$26,469,472.96
Loans upon Stocks and Bonds,		2,300.00
Premium Notes on Policies in force,		763,861.90
Cost of Real Estate owned by the Company,		12,054,396.47
Cost of Bonds,		21,730,558.33
Cost of Bank and Railroad Stocks,		473,454.00
Cash in Banks,		826,974.00
Bills receivable,		4,346.54
Agents' Debit Balances,		14,658.09
		$62,340,022.29
ADD		
Interest due and accrued,	$980,591.12	
Rents due and accrued,	21,248.05	
Market value of stocks and bonds over cost,	1,319,797.97	
Net uncollected and deferred premiums,	322,521.35	
	$2,644,158.49	
Less Bills Receivable and Agents' Debit Balances,	19,004.63	
		$2,625,153.86
ADMITTED ASSETS, December 31, 1900,		$64,965,176.15
LIABILITIES:		
Amount required to re-insure all outstanding Policies, net, Company's standard,	$56,321,159.00	
All other liabilities,	1,452,668.71	
		$57,773,827.71
SURPLUS (including contingent real estate depreciation mem. account, $700,730.99)		$7,191,348.44
Ratio of expenses of management to receipts in 1900,		12.56 per cent.
Policies in Force Dec. 31, 1900, 68,161, insuring,		$161,566,603.00

JACOB L. GREENE, President.
JOHN M. TAYLOR, Vice-Prest.
HERBERT H. WHITE, Secretary.
DANIEL H. WELLS, Actuary.

THEODORE E. LANE, General Agent,
Boreel Building, 115 Broadway,
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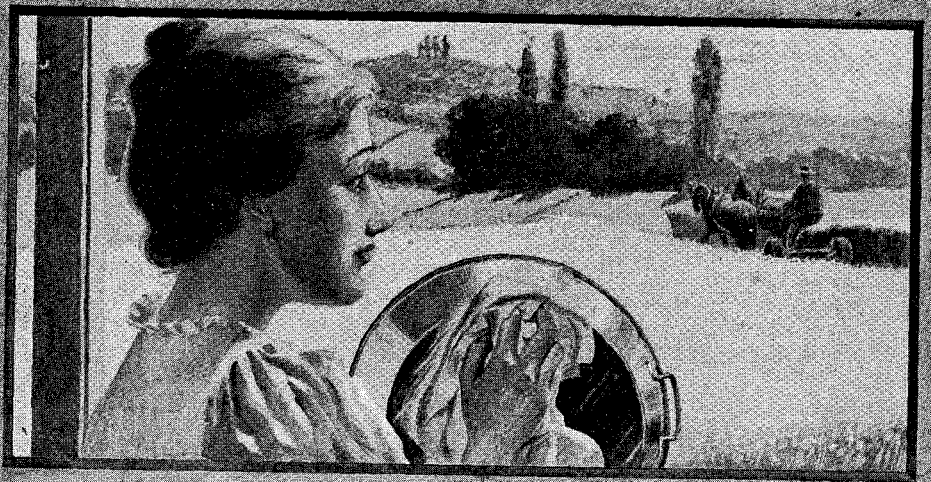
MAN WORKS FROM SUN TO SUN
BUT WOMAN'S WORK IS NEVER DONE



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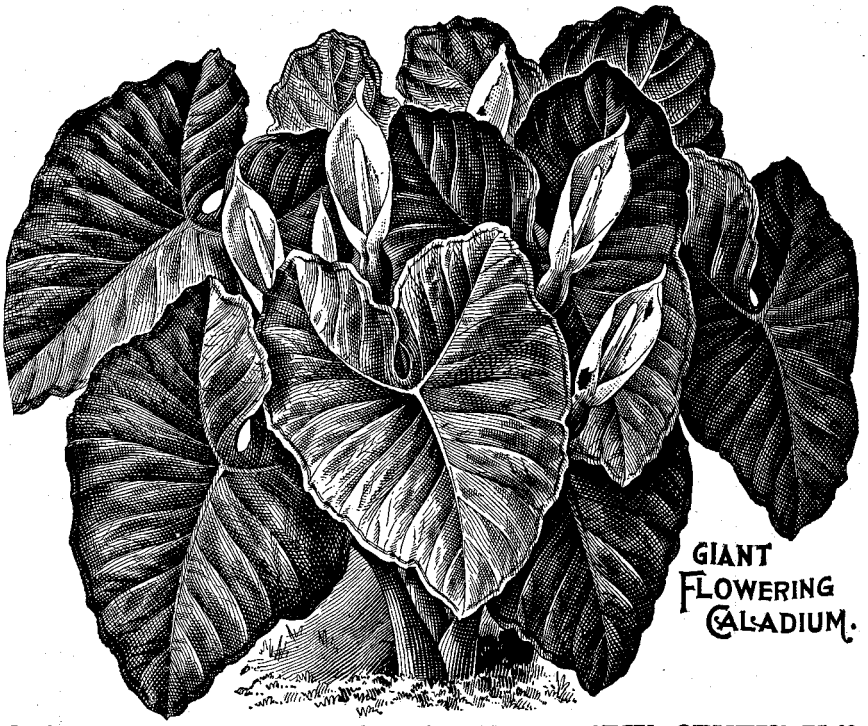

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A New Species, and the Grandest Foliage and Flowering Plant yet Introduced.

Leaves three times as large as any other Caladium, having a heavy, leathery texture and a bright, lustrous, glossy-green color, which is remarkably handsome. It does not produce a bulb, but is increased by suckers, and is perennial. The leaf-stalks are strong and tall, holding the mammoth leaves well above ground. Leaves 3 to 5 feet long by 2 or 2½ feet broad; perfectly immense, and make a plant which for tropical luxuriance has no equal. Added to this wonderful foliage effect are the mammoth lily-like blossoms 12 to 15 inches long by 7 inches wide; snow-white, changing to cream, with a rich and exquisite fragrance so powerful as to perfume a whole garden, filling the air with fragrance for a long distance. Plants bloom perpetually all summer in the garden, or all the year round in pots. Not only is it the grandest garden or lawn plant, but as a pot plant for large windows, verandas, halls or conservatories, it rivals the choicest Palms in foliage, to say nothing of its magnificent flowers. Thrives in any soil or situation, and grows and blooms all the year. As many as 6 to 12 flowers rise successively from the base of each leaf-stock. Regardless of all we can say, the plant will astonish every one; so novel, effective and fragrant.

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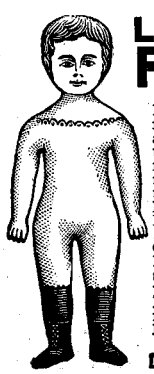

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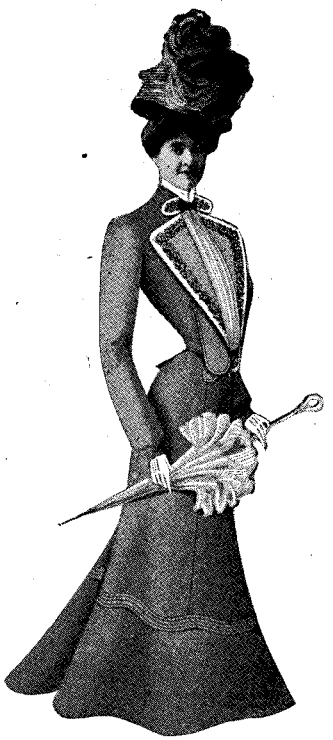

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